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THE VOICE OF 10 MILLION OVERSEAS INDIANS

the indian

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The Basket Makers

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samaiki

गुरुकुल कांगड़ी विश्वविद्यालय हरिद्वार

COMMUNICATION GAP

If a list of priorties is compiled concerning problems confronted by the Overseas Indians, the parent —child relationship will take the top place. We think, talk and discuss different aspects of this problem but no answer seems forthcoming. No single person or event can be pinpointed to explain the present state of affairs but facts should be examined to assess the situation.

Overseas Indians live far away from their homeland in very compact and transistor size communities of their own. Since the main purpose of being abroad is to make money in business or in profession, the whole concept of basic living pattern is subject to great change. No longer he wishes to be associated with any one or anything which is not productive in economic sense. Contacts made in the community are mostly centered around people of status and sometimes their usefulness is ascertained before making contacts. So selfish and engrossed we are in pursuits of money and status that we find there is no time for anything else, especially for children.

Just as cholesterol is stored in body and causes sudden heart attack, the distance widens between parent and child and before you know irreparable damage has been done. You suddenly find one morning you are talking to a grown up daughter or son who does not see eye to eye with you. You feel that food, entertainment, T.V., schooling and all other amenities were provided to the child then what went wrong. It must be bad luck. My friend! don't blame luck. It is the lack of communication between child and parent.

When was it that you had enough time to sit with your child to talk about his or her school friends, his interest in sports or studies or anything else that interested him. Did you care to know his score in classroom, bowling or badminton. I once told my 11 year old son that my bowling score average was 90. He kept laughing for a long time and finally said with pride that his score average was 120. He had a satisfied look on his face knowing that we had something in common, inspite of age difference and moreover he could out-class me. How many times, my sister! you had a chance to talk to your daughter when she got back from school in the afternoon to discuss her cooking class or dancing lessons. May be you are out for rummy in the afternoon or too busy to give attention to her. Whatever may be the reason, the communication is lacking. Give time to them—Give attention to them before it is too late. Let our children not grow in surroundings in which exterior looks good like a beautiful balloon but inside it is all empty.

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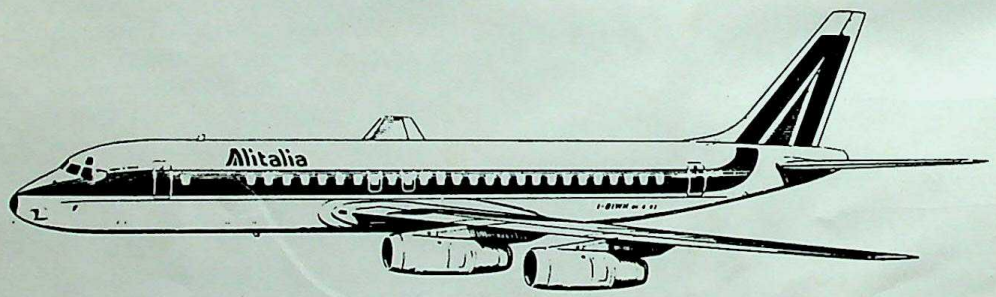

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Personal Column

VIEWPOINT

by K. N. Vaid

Indo-Pak summit

At last the emissaries of India and Pakistan met at Murree, the hill station near Rawalpindi. Durga Prasad Dhar of India led the Indian delegation and Pakistan was represented by Aziz Ahmad, secretary-general of the Foreign Ministry. After four days of hard bargaining, both parties agreed to an agenda for a summit meeting to be held at New Delhi during the later half of June, this year. What transpired at the meeting was not disclosed. All that the world has been told is that Mrs Gandhi and Mr Bhutto will meet at New Delhi and that a flexible agenda for the meeting has been worked out. Reports from knowledgeable sources indicate that there were wide disagreements between parties and whatever could not be settled was left open for the summit leaders to pick and choose. India can draw satisfaction that its stand on direct talks between the two countries without any foreign intervention has been vindicated. Pakistan managed to keep the Kashmir question untide to any commitment.

It is too early to comment on the outcome of the Summit. It is going to be a difficult meeting unless of course India climbs down from its declared stand. There is evidence that India is weakening and that she may be prepared to accept an assurance of peace in future from Pakistan without securing any concrete gains to make the assurance a reality. Unless it is clear that Bhutto is firmly in saddle in Pakistan and that his country, which includes the military machine and the ruling Punjabi families, is prepared to honestly honour these commitments, there is no point in getting assurances, as assurances can always be withdrawn. Lasting peace in South Asia requires that the Kashmir question be settled once for all, that Bangladesh is recognized by Pakistan, and that Pakistan stops making itself a pawn in the superpowers game of balance of power.

Without these concrete steps, peace in the region is a doubtful preposition. And of course, there is the issue of trial of Pakistani military men who are guilty of crimes in Bangladesh.

India should stand firm on its demands and seek to enforce a lasting peace in the region. Unless she does so, South Asia will always be plagued by the erratic vagaries of Bhutto, Khan and the like.

D. P. Dhar

Grand old men

Last month, India lost two of its illustrious sons who served her quietly and with credit. Professor Kane who died at Bombay (aged 92) was responsible for re-i terpreting a maze of Sanskrit literature and giving it a semblence of some order. Jamini Roy who died at Calcutta (aged 85) did more than most others to help educated and rich people of India to discover beauty in common people and common places within the country. Both men were strong believers in the indigenous wisdom and beauty of their country and put in a life time of devoted work to project what they believed to be right.

P. V. Kane

Professor Pandurang Vaman Kane was one of the 15 Bharat Ratnas of India—the highest honour of the Republic of India. Prof Kane spent 35 years in research on Hindu epics and literature scattered in thousands of ancient books and covering a period of nearly 5000 years. The result was a monumental 6000 page book in several volumes, "The History Of Dharma Shastras. And for his contributions to the Hindu culture, he was awarded the Bharat Ratna in 1963.

He was a Marathi scholar but wrote in English. He was both austere and puckish. All his life he lived in a small and modest flat in Girgaum area of Bombay and rode on the tram to go to his office. He became vice Chancellor of Bombay University, was nominated to the Parliament, and created chief of the Bombay Asiatic Society. He accepted all honours and was surprised "at the fuss made over me", and Girgaum flat as well the tram habit stayed with him.

Prof Kane was 92 years old at the time of his death. He was educated first at Poona and then at Bombay Universities. Bemoaning the fall in the standards of education in India, he said recently, "A glaring illustration of this is the conferment of the honorary doctorate of law on me by the Bombay University".

Jamini Roy

Jamini Roy was one of India's most original and strong willed artists who, at the turn of the century, questioned the relevence of Western art to the Indian society and scorned at the taste of newly rich, urban, and educated middle class who ran after the gaudy and substandard arts works imported from the West. Roy began his search of an indigenous art in villages and amongst poor people and developed his own style. In his own unconventional style, he painted farmers, fisher men, gay animals, cows, horses, elephants and rural scenes of Bengal. He wanted the common man to acquire his paintings. So he priced them low and reproductions were still cheaper. Roy believed that the taste of the poor man was on the right line though undeveloped; and the taste of the educated consisted of beautifully developed wrongness. Roy was born in April 1887 in a Bengal village.

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At the age of 20, he came to Calcutta to learn painting and jointed the Government Art School. In order to keep going, he painted picture cards for a small Jewish shop keeper, worked in a small lithographic press, coloured wooden engravings at night, and stood behind the counter of a cloth store. Poverty haunted him constantly, he left studies and went away to Allahabad to work with a German expert in colour processing. Soon he returned to his village and stayed put. He never left Bengal. He worked in his studio where high and low visited him. He seldom spoke about art, never gave advice to anyone. He said once, "I am in my paintings and paintings are in me." Honours came to Roy in abundance. His paintings were exhibited at London, New York and Paris and of course Lalit Kala Akademi display his works permanently at New Delhi. His paintings are a prize possession of rich and not so rich. His reproductions on paper, leaves, silk etc. can be bought inexpensively all over India. Roy print on cards is the 'in' thing in India.

Jamini Roy was one of the greatest revolutionaries of India of his time and in his field. He lived long enough to see his countrymen value the beauty of the countryside and beauty in common place.

Surrender

—Ram Rajya style

They came up the dais one by one, placed their rifles under Gandhiji's portrait, touched the feet of Jaya Prakash Narayan, the Sarvodhya leader, received a copy of Gita, entered the police vans parked nearby, and were driven away to the district jail. Nearly 200 ferocious looking men who surrendered themselves to the police were the most dreaded dacoits of the infamous chambal valley. Together, they are

Madho Singh
£10,000 on his head

Tehsildar Singh

known to have committed 2100 dacoities, 2000 kidnappings and 1300 murders. Madho Singh carried a reward of £10,000 for his head, other carried various sums. The surrender followed two years of hard work by sarvodhya leaders who were ultimately successful in persuading the dacoits to surrender, accept the due punishment and lead a peaceful life on release.

Chambal valley has bread rebels or dacoits for a very long time. The Chauhan, Tomar and other Rajput tribes were pushed out of Delhi by the muslim rulers. These tribes took shelter in the safety of Chambal ravines and started pestering the successive rulers of Delhi. The Lodhis, Surris and Mughals, and later on the British seldom suceeded in quietening these men from Chambal. Rulers of Delhi called these men as dacoits; the people of Chambal named them **baghis** or Rebels.

The chief of the dacoits was called a Raja, the last of the line being Raja Man Singh whose son Tehsildar Singh surrendered to Archarya Vinoba Bhave a few years ago and who was now instrumental in establishing contacts between Jaya Parkash Narayan and Madho Singh. These dacoits were robinhoods of the area. They looted the rich, imposed levies on entire districts, distributed money to the poor, helped poor people with money for marriage of daughters, ended village feuds etc. They were both feared and respected by local people but were sworn enemies of the authority at Delhi — who so ever it might be. Many of them spoke English, took interest in politics, travelled all over India and stayed at posh hotels without getting caught. Back at Chambal, they lived in jungles and pried upon the rich and the police.

Some Sarvodhya leaders are convinced that most dacoits are basically pure at heart and that they took to dacoity as a reaction to injustice met out to them as civilians. Madho Singh said that 12 years ago he was falsely implicated in a criminal case and beaten up by the police. Later, he was compaigning for his brother who was contesting village elections when he was arrested at the instance of the rival group. He left village full of hatred for the police and went to a small town near Agra where he set up a homeopathic dispensary. Within two years he was hounded out of the place as local politicians resented his radical politics. Madho Singh claimed he was a radical socialist and a follower of Ram Manohar Lohia. Other dacoits had similar stories to tell.

Two sarvodhya workers have achieved in 6 months what half a dozen battalions of police failed to do for over 15 years. Indians have a tendency to glamourize such events. Surrender of Tehsildar Singh led Sunil Dutt to make his film, "Mujhe Jeene Do'.. Someone may do it again. Village women applied Tilaks to the dacoits foreheads and many cried as the dacoits were led away to jail. Some bigwigs are already talking of amnesty for dacoits. This should not happen. The legal process should take its due course and dacoits punished according to their crimes.

But Chambal problem will not be over. There wil be other dacoits to follow the old unless of course the problem is tackled at its gross roots. Chambal valley should be flushed, ravines destroyed to make place for flat land for cultivation. Land reforms need to be introduced promptly and police bandobast overhauled. Unless this is done, Chambal will throw up fresh crop of dacoits.

Mangoes

The Mango is the king of fruits, and a fruit of the kings. It is also the Indian fruit. There are thousands of varieties in mangoes, though the most famous are four, namely: Alfonso from Bombay, Duseri from Lucknow, Langra from Benaras and Begumpalli from Madras. You can do no more to offend a Bombay walla by saying that Alfonso is not the best of Indian mangoes. A Lucknowi is likely to forget his courtesy of 'Pahle Aap' if you did not share his conviction that there was nothing like a Duseri mango. The Benarsi may refuse to share a PAN with you if you lacked in superlatives for his Langra. The Mughals made mango a courtfruit and dozens of Akbar-Birbal episodes pertain to mango jokes. The Unmatched Urdu poet, Mirza Ghalib was so fond of mangoes that he wrote hundreds of couplets in their praise. When the austere and humourless Moghal emperor Aurangzeb chided Ghalib for his infantile love of the fruit, the poet recited a couplet to say that only donkeys did not enjoy mangoes. Much later, Jawaharlal

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Nehru was very fond and a great admirer of this fruit. Krushchev. Tito, Nasser, Sukarno Nhkrumah, Eisenhower and Queen Elizabeth were sent consignments of the choicest mangoes every season throughout the Nehru era. All those who supped at Nehru's table were given a treat of a variety of mangoes.

The Zamindars in North India loved growing mango trees, each tried to grow his own variety, experimented with various techniques, and the formula was the greatest family secret. I have been treated to mangoes that had flavour of Zafran, sonf, and supari. Seedling of the trees were given special treatment. On another ocassion, I was entertained to Dudhi mangoes (milky mangoes) and was told that the tree was "brought up on milk instead of water".

The most common and the common man's variety all over India is Tapka, the fruit that falls off a tree when fully ripe. It is very juicy, sweet but somewhat sour, and is sucked. Raw and green mangoes are used to make a large variety of pickles and chutneys. Over ripe mangoes go into the making of puddings, shakes and jams. Mango stones have industrial use and its skin is used as fodder for cattle.

The mango season starts auspiciously. It is considered lucky to eat your first mango of the season on the first of Baisakhi, the first day of the Hindu Calender which always falls on April 13. The first born, i.e. the first son of a woman will put on a new shirt, touch his mother's feet and will be given a mango to eat. If he misses the ceremony on this day, he is supposed to go without mangoes throughout the season for the 'pulp might turn into poison in his body'. of course, the ritual is no longer common in urban areas and educated families.

Buying mangoes is an art. You go to the shop, look at different baskets and show that you have very discriminating eyes and nose. Pick up a few pieces one by one, feel their weight, assess their shape and smell their flavour. The shop keeper protests and says that the warmth of your palm spoils his mangoes and smell of your nose defiles mango flavour. You retort by saying that he was selling very ordinary varieties. To this, the shop keeper will protest and swear that his was the genuine stuff. Now you are ready to bargain. The known varieties are sold by the dozen, tapka by hundreds and other varieties by weight generally. For tapka, you do not bargain on price but on numbers in a hundred. Most often, you get 120 to 140 pieces for the quoted price for 100. For other varieties you bargain on price. Buying mangoes is fun and you must have time to enjoy the game.

The art of eating mangoes is very well developed. Mirza Ghalib prescribed thus. "Fill the basket with mangoes and go to the river side with friends. Lower your feet as well as the basket in water. Relax, recite couplets and as you do it, pick up a piece, remove the cap and squeeze the pulp in your mouth". You may organise competitions as to who eats the maximum number in given time. For the modern urbanities, take off your shirt, sit cross legged on the floor and then attack the plate full of mangoes in front of you. The test of your capacity and measure of your enjoyment lies in the fact that the juice flows right down your elbows and it is plastered on your cheeks from ear ear ear. Children are the greatest enjoyers of mangoes. Knife and forks are joy killers. How often have I pitied the European who sits gloomily, tucked in his napkin and trying to kill a mango with his knife and fork'.

PRIDE

The female who was proud
of her beautiful frame
now draws a long sigh
because her face has wrinkled.

The wrestler who was proud
of his giantlike body
now sits with a dolorous heart
because his health has run down.

The player who was proud
of his magnificent play
now is wrapped in despair
because he has grown old.

The scholar who was proud
of his great learning
now sinks into nights of grief
because his glory has gone.

The man who was proud
of his tremendous wealth
now sheds tears of sorrow
because he's in a morass of poverty.

The man who was proud
of womens' love—
now bursts into tears and sobs
because his heart became deserted.

The king who was proud
of his throne and power
now sits sad with empty hands
because he lost his State.

The man who was proud
of his family, wealth and fame
has today passed away
because clay must return to clay.

Thus things are subject to decay
which we see every day—
talk about and laugh away.
Yet we've proud of such things
which have a brief stay
like dew and pass away.

Har Prasad Sharma

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Tourists traversing the snowbridge glacier on way to Chandanwani—Kashmir

Holiday in Himalayas

* *The author was the leader of the Indian Expedition which conquered Mount Everest in 1965. He is perhaps the greatest living mountaineer in the world with the largest number of mountain expeditions to his credit.* (**Editors.**)

by

Commander M. S. Kohli

The Majestic Himalayas, spread over some 3,500 kilometres, along the borders of India, Nepal, Sikkim and Bhutan, have always held a strange fascination for men all over the world. They have attracted people from all walks of life-artists, writers, poets and scientists. They provide unique opportunities for hikers, trekkers, mountaineers, skiers and naturalists.

There are lakes and pine forests, slow-moving rivers and swift mountain streams, rugged rocks and snow-covered peaks, grassy downs and meadows resplendent with multi-coloured flowers, snow bridges spanning angry torrents, deep and narrow gorges, high passes enveloped in mist and mountain peaks rising above the clouds and piercing the blue sky. No wonder trekkers look to the Himalayas for the fulfilment of their dreams. There is indeed no better, no finer way of spending a holiday than trekking in the Himalayas.

There is no fragrance so delightful and invigorating as the resinous aroma of a pine forest, there is no sound so soothing and comforting as the music of pine needles whispering in the evening breeze. It has been said that the air in the Himalayas has the sparkle of champagne, for the higher you go the purer it gets and the farther you travel, the safer you are from the polluted atmosphere of a crowded city.

Trekking

If you want to get away from it all, a trek to the Himalayas is the obvious answer. Travel by single stages—walking or riding only a few miles a day—and you are in a new

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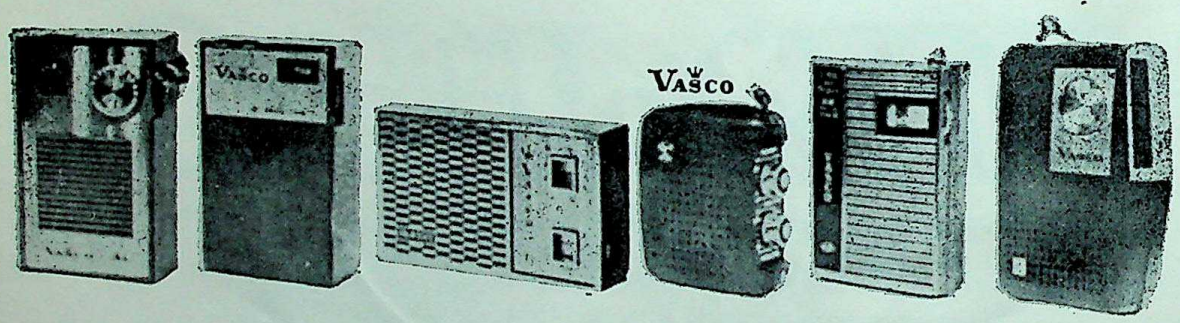

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world every day, every hour, indeed, every moment.

It is the grandeur, the beauty and the splendour of the Himalayas that captivate the visitor. The glitter of the morning sun on a snow-covered peak, the iridescence of a glacier's edge when it breaks under its own weight, the majesty of a rugged monolith, the peace of a meadow strewn with daisies, forget-me-not buttercups and wild primulas, the silence of a starry night in the depth of the Himalays, the exquisitely sensuous joy of bathing in cool waters of a mountain stream are things to be seen and experienced to be believed. There are other sights in the Himalayas that are even lovelier. There are lakes where waters have the sparkle of a diamond and the colour of an emerald, there are rocky escarpments rising vertically to a height of over 2,000 metres. There is, in the Kulu Valley, a gorge 45 metre (150 ft.) deep and only a few metres across. An American tourist had himself lowered to the bottom in a basket and went down touching the two walls of the gorge with his outstretched hands all the way. The Valley has the hottest springs in the world. They are said to be radioactive and have amazing curative properties. The local residents cook their food by letting their pots stand in the waters of the spring for an hour or two.

The trekker has a choice of a hundred different routes. Not far from the beaten tracks and within easy reach of the trekker, there are temples and monasteries perched on mountain tops. These provide interesting material for the student of art, and history. Many of them have paintings sculptures. The Thankas or scrolls in the Buddhist monasteries are examples of the works of the master craftsmen. The places where pilgrims worship at certain times of the year are well worth visiting.

There are excellent opportunities for the lovers of flora and fauna. Interest in flowers, trees and wild life will, no doubt, add to the joys of trekking. You can go trekking for a day, a week, a fortnight or longer. You can trek in comfort riding a pony or doing an easy march of 8-12 miles a day, staying in rest houses or in a tent.

Kulu

Where does one trek, you may ask? There are, of course, innumerable treks both in India and Nepal. In India you can trek in the Kulu Valley, Kashmir or around Darjeeling.

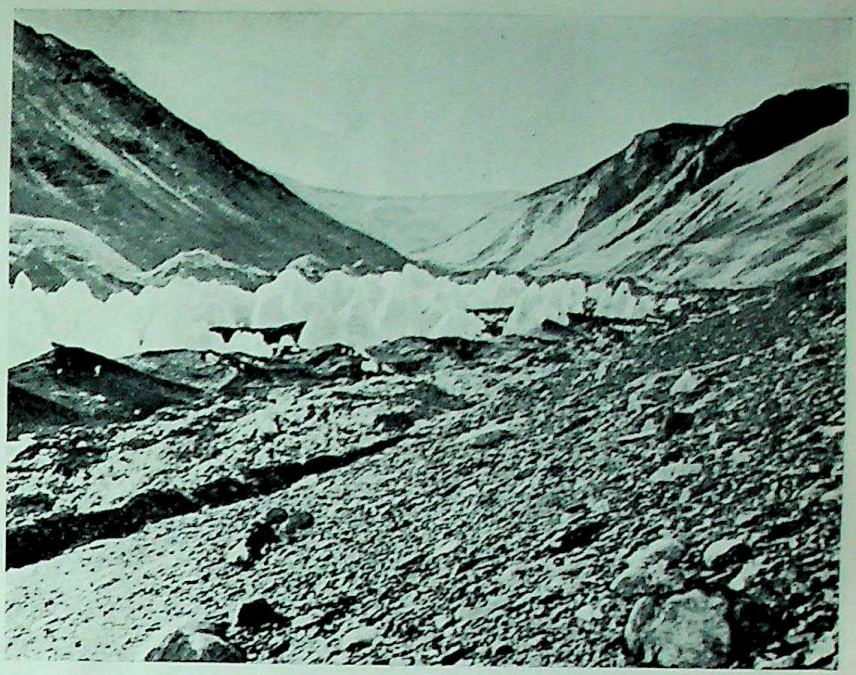
The Kulu Valley has been called the Valley of the Gods. The mountainscape is spectacular. On either side of the Valley, mountains soar to the sky.. Forests of pine and giant deodars cover the hills. Flower-spangled meadows, mountain streams and birds of many kinds delight the eye. From March to July, the hillsides are ablaze with colour. Pink apricot blossoms, crimson rhododendrons, blue and purple iris and golden buttercups mark the passing of the months.

In Kulu a colourful Dussera Fair is held every autumn. The temple gods are carried from their hilltop abodes in gaily caparisoned palanquins. The valley resounds with singing and dancing and laughter.

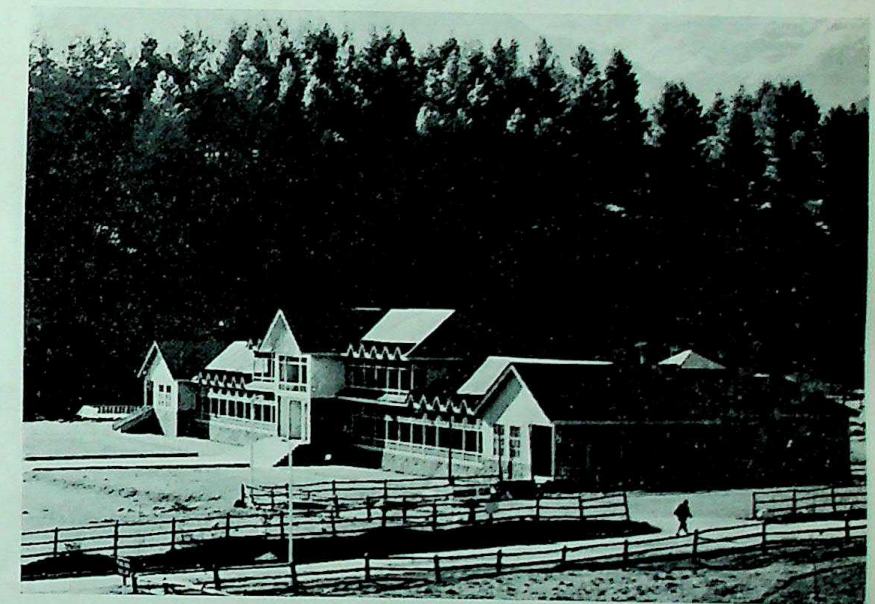
The valley narrows nearer to Manali, a beautiful village nesting in the midst of pine woods. Indian Airlines operate three services a week from New Delhi to Kulu. This service generally operates from early September to the end of October.

Bus services also operate from New Delhi to Kulu via Chandigarh, a distance of 500 km. (312 miles). Tourist coaches, with a seating capacity for 35 persons can be hired from the India Tourism Development Corporation, New Delhi.

There are several treks in this area which are being operated by the



The main Rongchuk Glacier on the way to Mt Everest.



Tourist Club Pahalgam.

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Government Institute of Mountaineering and Allied Sports and the Sherpa Guide Service, Manali. The Institute runs a package trekking/ climbing tour for foreigners, for 25 days, at a cost of US$400.00 per person.

Kashmir

Trekking in Kashmir is an experience which no trekker should miss. This is the way to see Kashmir and take in the charm and beauty of this lovely valley. There are small green valleys resplendent with wild flowers of a hundred varieties and colours, lakes with ice floes shimmering in the slanting rays of the rising sun, and snow covered peaks towering, streams and mountain torrents of clear water rushing down slopes or hurtling over rocks and boulders.

Trekking arrangements in Kashmir are easy to make. Guides and ponies or porters are available at all starting points. Tents can be hired and provisions are easily obtainable. A travel agent in India can make all arrangements for foreign visitors.

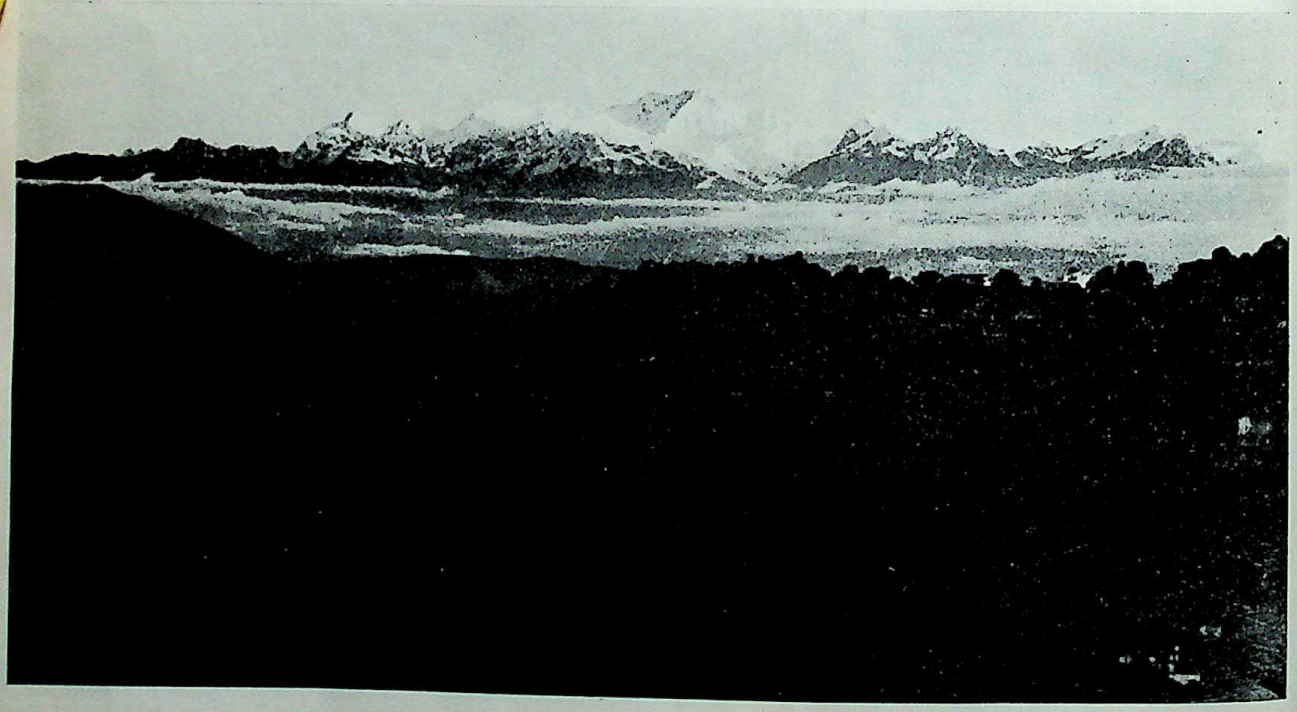
There are daily air services from New Delhi to Srinagar. A two hour Caravelle flight takes you to Srinagar from where you can reach Pahalgam or Gulmarg the same day. Gulmarg possesses one of the finest ski-slopes in the world and is an excellent base for long treks. It also has the highest golf-course in the world.

Shikara ride in Dal Lake in Srinagar.

The choice of treks in Kashmir is unlimited. Every nook and corner of this beautiful valley is worth a visit. Pahalgam to Kolahoi, Pahalgam to Amarnath, Srinagar to Waugat, Srinagar to Gangabal and Srinagar to Tarsar and Marsar are some of the important treks.

Some travel agencies, in conjunction with Air India, operate a nineteen day circular trek into Kashmir with optional climbs of Mt Kolahoi and Mt Haramukh.

The 160-mile trek starts and finishes at Srinagar. All food, equipment (tents, etc.) are supplied and carried for members on Kashmiri ponies.



Kanchanjanga as seen from Tiger Hills, Darjeeling. The picture has been taken at sundown and darkness has decended over Darjeeling. Kanchanjunga in the background is the world's third highest mountain.

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Daily stages are of about 10 miles, with elevation gains from Pahalgam (7,000 ft.) to the Nichinai pass (13,450 ft.). Camps are made at the base of Mounts Kolahoi (Craggy Peak, 17, 799 Ft.) and Har Mukh (green Peak, 16,872 ft.) with optional attempts on these two fine mountains. No glacier crossing are involved unless there is an atempt to climb Mt. Kolahoi or Haramukh.

Following the Lidar stream the groups camp at Arau (9,700 ft.) and next day proceed to Lidarwat (10,200 ft.), then continue to Kolahoi glaciers where they set up base camp at 11,000 ft. Next they travel to Tarsa Lake (12,450 ft.), then continue over the Yemmur pass (13,500 ft.) to Kulan and to Sonamarg, a spectacular valley surrounded by high peaks and hanging glaciers.

On the second part of trek they cross the Nichinai pass (13,500 ft.) and camp at Vishensar Lake, then to Gangabal Lake at the site of base camp for the climb of Mt. Haramukh. From Gangabal descend to Trunkal and Narang, then back to Srinagar. Two days are spent in Srinagar and in Delhi, with a visit to the Taj Mahal in Agra.

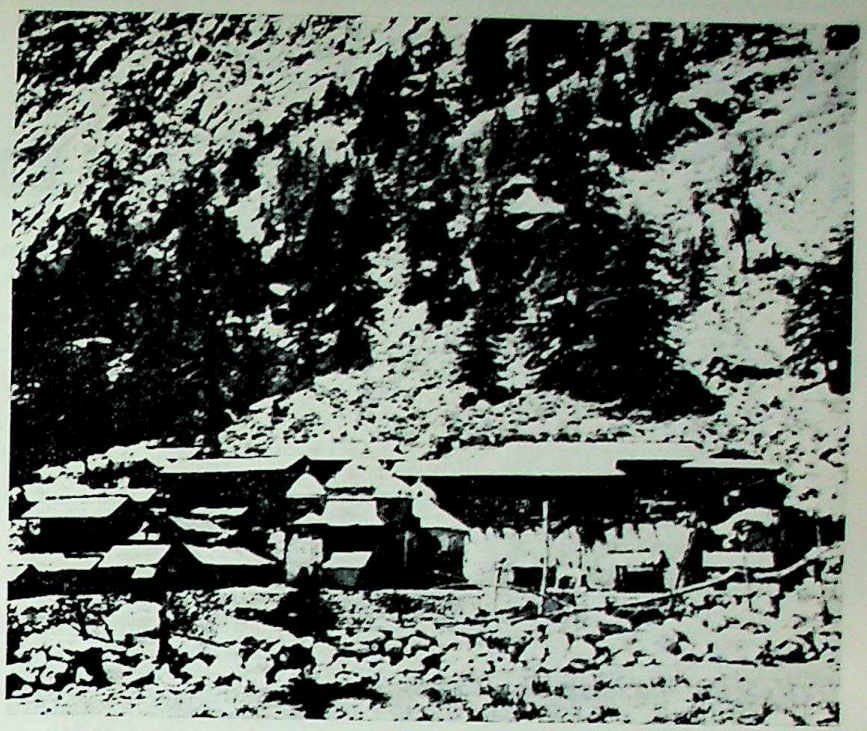
If you wish to see the Eastern Himalayas, Darjeeling is the obvious starting point. It can be reached by air from Calcutta.

Darjeeling

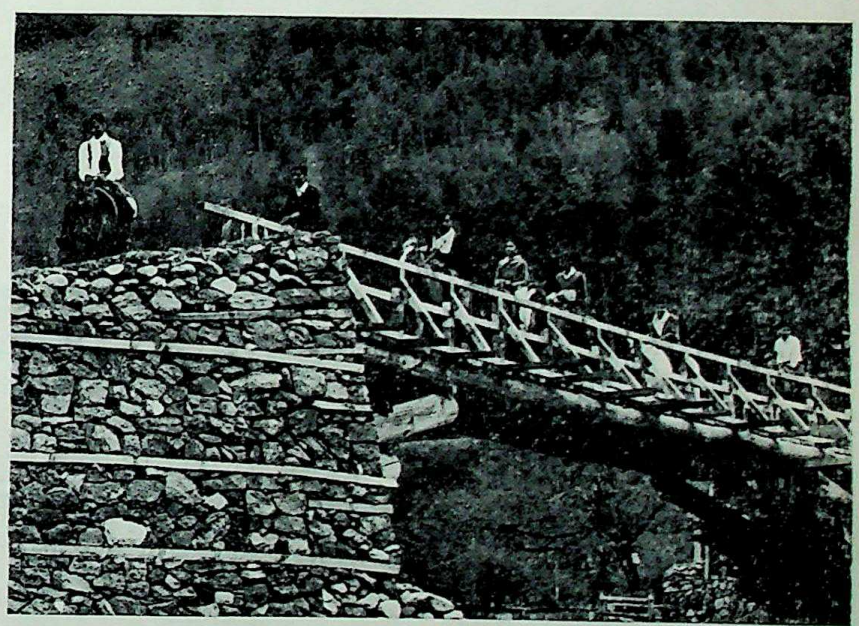
The region around Darjeeling has the most picturesque mountain scenery you can find anywhere in the world. From here you can see Kangchenjunga one of the highest of Himalayan peaks. The sparkling torrents and rivulets of crystal clear water and emerald green valleys fascinate the visitors. The lover of wild flowers will find rhododendrons and primulas of a dozen varieties. The bird watcher can count six hundred different birds. There are monasteries perched on the lofty summits of lonely peaks. The effort involved in climbing up to them is amply rewarded by the sights of exquisitely painted Thankas or scrolls of a rare and beautiful figure of Lord Buddha.

But, if you want to see the grandeur and majesty of Mount Everest, you will have to go to Phalut, only a short march from Darjeeling. Kalimpong and Gangtok are within easy reach.

Darjeeling has a number of interesting places to offer to the visitor, such as the Ghoom Buddhist Monastery, Natural History Museum Himalayan Zoological Park, Tiger Hill, affording a fabulous view of sunrise over Kangchenjunga and Mount Everest and the Himalayan Mountaineering Institute. The Director of Field Training at the Institute is Mr Tenzing Norgay, the first conqueror of Mount Everest, and his Deputy is Nawang Gombu, the only man in the world who has climbed Everest twice.



Gangotri village (Temple in the centre is a popular Himalayan shrine).



Holiday makers enjoying pony riding in the Himalayas.

In June and December, the Himalayan Mountaineerng Institute, Darjeeling conducts special Adventure courses in which foreigners in the age group 15-19 are also admitted. The fee for the 22-day course is Rs. 500/-. (US$66).

* * *

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Indians in New Zealand

Dr. T. G. McGee first studied Indians in New Zealand during the 1950's when he completed an M.A. thesis on the Indian community in Wellington City. Throughout much of the 1960's he has been resident in Asia, and thus these observations may be to some extent out of date. But he has contributed this brief comment with the hope that it might stimulate some of the New Zealand Indians to write about their own community and the important contribution they are making to New Zealand society. The author is a Senior Lecturer at the University of Hongkong. (**Editors.**)

by

T. G. McGee

Despite the fact that New Zealand is best known for its scenery, sheep, and ability to produce rugby footballers, the country is also distinctive for the fact that it has one of the most homogeneous populations of any country in the world. Thus, in 1966 (the most recent census in which a complete ethnic breakdown was available), Europeans-almost entirely of British stock-were by far the largest group, forming a little over 90 percent of the population. The principal minority group of the population was the Maoris, the original inhabitants of the country, who made up about 8 percent of the total. Finally, there was a group of Asian immigrant communities comprising of Polynesians, Chinese and Indians—groups which have a significance out of all proportion to their share of 2 percent of the total population.

The latter two groups of Asian immigrants are very important to New Zealand, both politically and economically, for they have migrated from countries which are in relatively close geographical proximity to New Zealand and with whom New Zealand is clearly interested in increasing trade. The Asian immigrant communities are also important socially since they offer New Zealanders an opportunity to meet people who have experience of Asia and have different cultural and religious practices from those of their own society. On the other hand, a majority of these Asian immigrants wish to make New Zealand their homeland, and therefore they must grow to appreciate and learn the way of New Zealand life if they are to fully integrate into New Zealand society. This process of becoming New Zealanders is not an easy one for Asian immigrants have their own cultures. However, with understanding both on the part of the New Zealanders and the Asian immigrants, integeration will unquestionably be successful. But it is no simple task. A study of the history of Indian settlement in New Zealand reveals many of these problems.

The Indian migration to New Zealand represented a late phase of Indian external migration. The major part of Indian migration took place to other parts of the world and occured during the nineteenth century, much of it consisted of indentured labourers going to work in tropical countries. The New Zealand Indians arrived in New Zealand mostly after the suspension of the indenture system in 1917 and its abolition in 1920. The nature of Indian migration to other areas of Indian settlement overseas, there was no great mixing of Bengalis, Punjabis and Tamils amongst the New Zealand Indians. Rather it consisted almost entirely of the Gujurati-speaking people, who are the third largest overseas Indian community and are scattered widely throughout the world. Their widespread world distribution is primarily a reflection of the specialised occupation of the Gujuratis who are largely traders.

New Zealand Indian immigrants were also distinct in that they were individualistic in their migration. At least in the beginning, the majority of them were rural dwellers and practically all came from one district i.e. Navsari in Western India, which even in 1950 was still so overcrowded that if New Zealand were to contain a pupulation of similar density, its population would be almost 77 million. At first the immigrants who came to New Zealand had no intention of settling permanently, but many were to stay on indefinitely. It seems likely that the knowledge of New Zealand was passed onto other Indians by Gujuratis resident in Fiji who had visited New Zealand, and by sailors working on steamers that visited the country although nobody seems to know what first attracted Indians to New Zealand. Once a few Indian new comers had settled in New Zealand, their immigration assumed the pattern of chain migration by which letters and return visits attracted people to the area.

The history of Indian immigration into New Zealand falls into three broad phases—(a) before 1921, (b) 1921 to 1946, and (c) post—1946—as set forth in the following table.

Indians in New Zealand, 1921 to 1966

	Males	Females	Total
1921	622	69	671
1939	966	234	1,200
1945	1,130	424	1,554
1956	1,895	1,256	3,151
1966	No figures available		6,655

(*Source: Various New Zealand censuses*)

Before 1921 most of the immigrants were males, a majority of whom came between 1909 and 1921. In 1921 the New Zealand Population Census recorded that almost 80 percent of the New Zealand Indians had been resident for only four years, that there were 599 males to 19 females and that the majority of males were married, which indicates that they left their familes behind in India. The men were engaged in, amongst others, three major occupations. Approximately one-quarter worked in agriculture principally on rural labouring jobs. Forty percent were in commerce of which the majority were concentrated in the hawking of vegetables and fruits, bottles and rags. Another 20 percent were engaged in the services sector apparently performing personal domestic services. The remainder were in a variety of unskilled occupations.

The second period of Indian migration between 1921 and 1945 was a time of indecision and severe economic crisis for the Indian community. It was also a period of substantial reduction in migration due to immigration restrictions imposed by the New Zealand Government in 1920.

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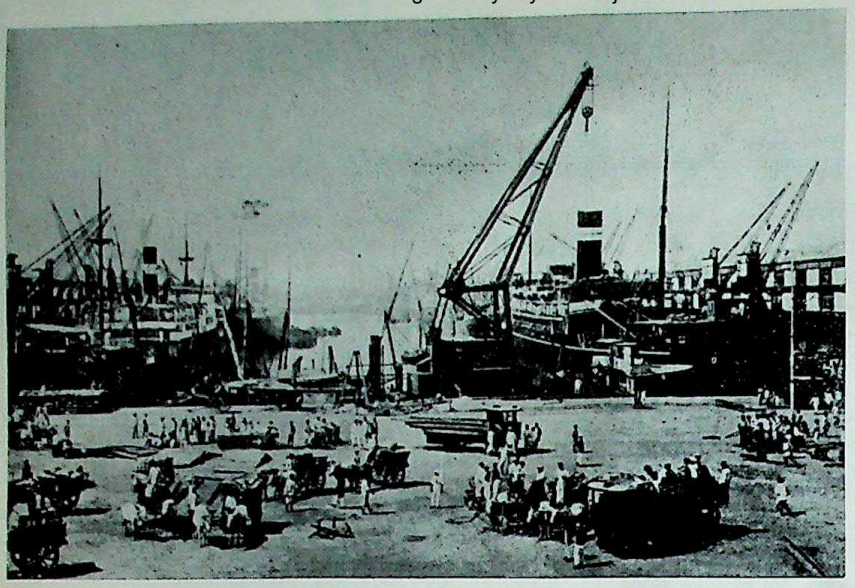

The Alexandria Docks, Bombay, 1927. It was from this point that many Indian left their motherland to seek new pastures in far away lands.

Thus, between 1921 and 1945 only 886 permanent Indian immigrants moved to New Zealand, and there was a substantial excess of permanent departures over arrivals in the period between 1936 and 1941. Most of these permanent immigrants were males although there was an increase in the number of females, perhaps indicating a tenency on the part of some Indians to make up their minds to stay in New Zealand. By 1936 the patern of distribution of Indians in New Zealand was beginning to emerge more clearly. Almost two-thirds of the Indians lived in towns and the majority were located in Auckland and Wellington. In the rural areas, Indians had begun to increase in numbers in some of the market gardening areas outside these two cities. Occupational concentration had continued in the fruit and vegetable industry, but there were few other changes. Unquestionably the most important change was the establishment of the New Zealand Indian Association in the 1920's which united Indians throughout New Zealand and became the chief focus of community activity.

After the Second World War a remarkable change occurred in the character of Indian migration which reflected a more liberal immigration policy on the part of the New Zealand government, and a decision on the part of many of the Indians to bring their families from India to settle in New Zealand permanently. Since 1946 the Indian community in New Zealand has increased by more than 340 percent and females have exceeded the males in permanent arrivals. This increase has had the beneficial effect of producing a more balanced age and sex pattern in the community. Thus, by the mid-fifties although the number of males still exceeded the females by 2 to 1 in the age group above 30, it was almost even in the age groups below 20 years. This trend has continued into the sixties. Hardly surprising, there has been a rapid growth in the percentage of New Zealand born Indians resulting from the uniting of families or the starting of new ones. The tendency for Indians to concentrate in towns has continued, particularly in Auckland and Wellington, and within these cities Indians are largely located in the inner districts although it would be a mistake to describe this residential pattern as anything approximating a 'gnetto'. With the influx of so many new arrivals since the war, it has become necessary for Indians to seek new occupations. The specialised occupations such as vegetable selling were becoming overcrowded and, therefore, Indians began to move into factory jobs in the fifties and sixties. By the 1960's, therefore, the Indian community had taken on a settled character with a growing proportion of young New Zealand-born Indians forcing it to begin to expand and increase contacts with New Zealand society. At the same time, the community was and is still going through a phase where it is seeking to establish its identity within New Zealand society. In Auckland and Wellington where the majority of Indians live, there are well-established, tightly-knit community associations which act as the major institution (apart from the family) within which the Indians' life is conducted. In the halls of these associations, the values of Hinduism, the language of Gujurati and many other aspects of Indian life are still taught to the children. In addition, these associations are also the organising framework for predominantly Indian sports teams and other activities such as Indian films. Within these communities Indians carry on their activities, having little contact with the wider New Zealand society. Thus, the Indians of New Zealand persist with a remarkably cohesive society which emphasizes some of the values of their homeland while commiting themselves to becoming economically a part of New Zealand. It must also be stressed that this pattern of life is in part produced by an unwillingness

Bharat Bhavan, headquarters of the New Zealand Indian Association. Built in early 20's, the Bhavan is the pivot of Indian community activities.

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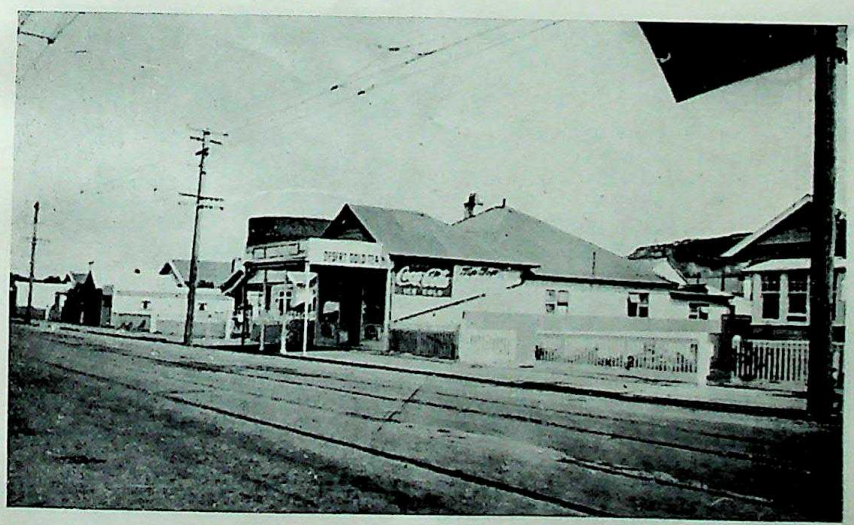
Tui Street, Wellington. The house on the left was one of the first houses to be occupied by the Indian new comers.

on the part of most New Zealanders to make any contact with the Indians in New Zealand, which while it is not exactly an exhibition of prejudice certainly may be described as active avoidance.

Of course, it is likely that this situation is changing for the rate of intermarriage has increased, and it is not unreasonable to suppose that the new generation of New Zealand-born and educated Indians will move much into New Zealand society and eventually become inseparable from the wider society. Whether such a development is really desirable from the Indians' point-of-view is open to question for surely they have every right to see their way of life as contributing to the making of a more diverse cultural society in New Zealand, as do many of the Asian immigratnt groups in North America. During this era when New Zealand if often described as being part of Asia, the opportunity to preserve elements of an Asian culture within the wider framework of New Zealand society should not be neglected.



A typical Indian store. Owner's residence is at the back of his store.

Heard this

Why does a husband always notice what another woman is wearing but never his wife's gown: "When a man knows what's in the package, he doesn't care how it's wrapped."

●

What a woman needs is: up to the age of 14 good health and good parents; from 14 to 40 good looks, from 40 to 60 personality and from 60 onwards CASH.

●

Overheard in a restaurant "I wish they'd take those mirors off the front of cigarette machines. I hate looking at a weak man."

●

"What are you reading, my man?" asked the prison Chaplain.

"Nothng much, Reverend," replied the prisoner. "Just the usual escape literature."

●

A young lady with a touch of hay fever took with her to a dinner party two handkerchiefs, one of which she stuck in her bosom. At dinner she began rummaging to right and left in her bosom for the fresh handkerchief. Engrossed in her search, she suddenly realised that conversation had ceased and all the people were watching fascinated.

in confusion she murmured, "I know I had two when I came."

●

Father to his teen-age son: "Mind if I use the car myself tonight? I'm taking your mother out and I want to impress her."

●

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INDIANS ABROAD

BANGKOK

President Giri visits Thailand

Amicable relations have existed between India and Thailand for the last 2,000 years during which period there has been no conflict or dispute between the two lands. The friendship was further cemented last week, when President V. V. Giri paid a four-day State visit to that country. Official-level discussions revealed a broad identity of views on the need for closer economic co-operation between the two countries.

The political talks which were attended among others by the Foreign Secretary, Mr T. N. Kaul, covered a wide range of topics including the identification of spheres of co-operation at political, cultural, economic and trade levels. There was also an exchange of views on international problems and situations in South and South-East Asia. Both sides expressed satisfaction that the discussions had served to further strengthen mutual understanding between the two countries especially in regard to subjects of common interest.

The two sides also discussed the possibility of increasing the volume and quantum of trade and diversifying the trade pattern. It was pointed out that India could purchase ferrous and non-ferrous metals like tungsten, tin, and zinc from Thailand and give in return engineering goods, technical co-operation and expert consultancy services in other fields. It was also decided to step up four more joint ventures in Thailand. India offered training facilities for students of engineering and other technical subjects.

The Nixon-Chou joint communique also figured in the talks. Both sides stressed that there should not be a domination of any country in the Indian Ocean and that both countries should adhere to the rules of freedom of the international seas.

The two countries agreed on an Indo-Thai cultural exchange programme, especially the exchange of teachers, professors and sportsmen.

Mr Giri was the first Indian Head of State to visit Thailand and both the King and the Thai Government did their best to make the visit a success.

President and Mrs V. V. Giri of India, from the time they arrived in Bangkok followed a very busy and carefully planned programme which brought them as much into contact with Thailand as was possible within four days.

There were also several functions in which President Giri and his host His Majesty the King delivered speeches.

Following are excerpts from the speeches:

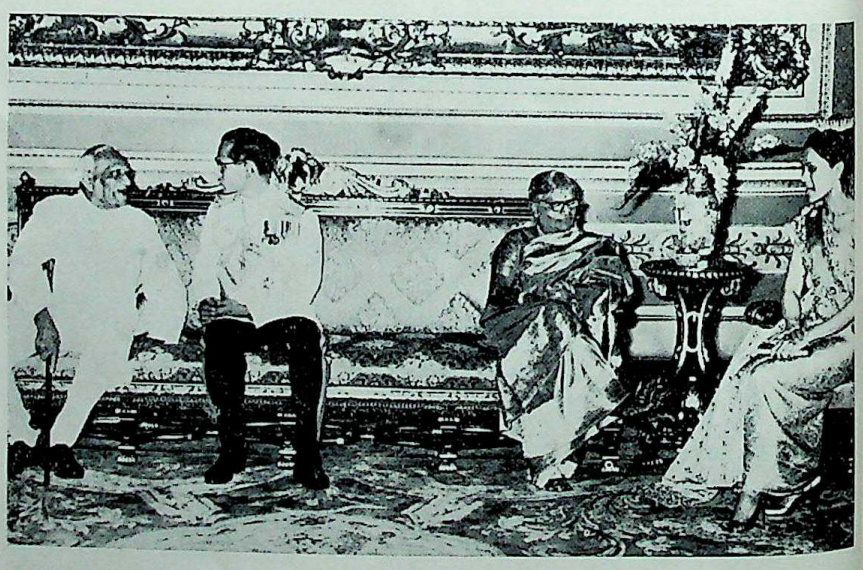
Welcoming the President in a state banquet at the Chakri Throne Hall, His Majesty said, 'International relations nowadays are forced by the advance of technology to become closely knitted and troubles any where could be felt all around the globe.

"Peace and security, therefore, can only be maintained when nations turn towards each other in mutual respect and sympathetic understanding.

"Nations of the same continent, in particular, should take special care to cultivate their friendship and co-opera-

Mrs V. V. Giri, wife of the President of India, fondly bids goodbye to Her Majesty the Queen at Don Muang airport just before the official end of the state visit.

PRESIDENT VISITS THAILAND



The President, Shri V. V. Giri, accompanied by Shrimati Saraswathi Giri, paid a four-day State visit to Thailand.

Photo shows Shri Giri and Shrimati Giri with their Majesties the King and Queen of Thailand at the Citralada Palace in Bangkok.

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tion for common benefits and to assist each other as far as possible in order to maintain their inter-related security and independence."

Replying, Mr Giri said, "The world, Your Majesty, has seen remarkable advances in science and technology in the last few decades and many developments in international relations in the recent past.

"These advances and developments have necessarily brought about changes both in respect of expectations amongst peoples and relations between nations.

"In this fast changing world, one fact has become more clear than ever before. Force can no longer be a means of finding solutions to problems.

"Mankind has no other alternative but to learn to live in peace, harmony and friendship. Any other means can only lead to destruction. Peace and progress in the world can be achieved only through co-operation."

Receiving an honorary doctorate degree at Chulalongkorn University, the President of India said, "I firmly believe that education should not be divorced from the vital needs of society.

"Therefore, we must lay great emphasis on the scientific and technological education of our young people so that they make a worthy contribution to the nation's economic development, scientific and technological progress and social advancement.

"Knowledge of economic, scientific and technological subjects is of utmost importance. At the same time, I often wonder whether we would not go wrong in placing knowledge before wisdom and material objectives before human and spiritual qualities.

"If in our pursuit of knowledge we fail to inculcate education which teaches us love and sympathy, understanding and tolerance, service and sacrifice, goodwill and charity, we may run the risk of making great economic progress but losing our souls.

"I am sure I do not have to expatiate on this point in this land of Buddhism."

When she visited the Thai Red Cross Society, Shrimati Sarasvati Giri said, "The Red Cross Organisation has done valuable work all over the world and the Red Cross Society of Thailand has played a notable part.

"It is my earnest hope that the token contribution made by us to the Thai Red Cross Society will be accepted as a gesture of our friendly and fraternal ties with you.

"May I also say how impressed I was to see, even in my brief stay here, the important part played by women in Thailand's national life."

In his speech to the Indian Community, President Giri, deploring the lack of durable peace along the borders of India, said:

"The victory last December has not yet led to such a lasting peace. We have to ensure that the sacrifices of our people during the last year shall not have been in vain.

"We, in India, have appreciated your support time and again during the several crises which the country has suffered due to foreign aggression and are confident that you will again rise to the occasion should it be necessary."

INDONESIA

The get together group ladies gave their husbands a big dinner party. Munny Ratnani, Sham Keswani, Thakur Keswani, Arjan Bharwani, Sabnani, Heman Keswani and Gulab Keswani stand happily over their wive's shoulders. The ladies, Kamini, Veena, Geeta, Duru, Neelu and Usha look satisfied at the results.

JAPAN

At the annual general body meeting of The Indian Merchants Association of Yokohama held on the 17th May, 1972, following officials were elected unanimously.

Mr Lakhi H. Khemaney of Radha Kishoo & Co.—President, Mr K. Pahlaj of T. Bulchand & Co (Japan) Ltd.—Vice President, Mr Gul T. Sadhwani of Columbia Traders—Hon Secretary, M/s Lachman L. Mohnani Represented by Mr J. F. Uttam—Hon Treasures.

Mr Arjan R. Daswani, Mr L. H. Meerani of Kishoo & Sons, Mr G. A. Chandru of G. A. Chandru—Managing Committee Members.

* * *

Mr Lakhi H. Khemaney

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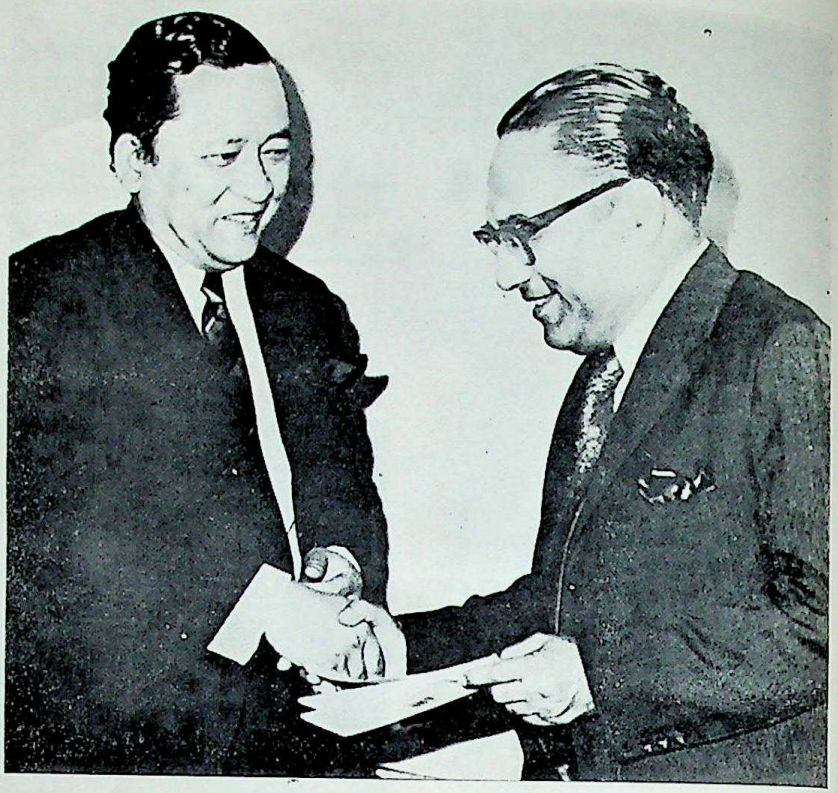
MALAYSIA / SINGAPORE

The Malaysian Government had announced financial aid to the new state of Bangladesh. The total sum announced is 5 million Malaysian dollars. This month, the Malaysian Government paid out the first instalment of the fund. The money is intended for down payment for the purchase of two Dutch Fokker Friendship aeroplanes which will mark the beginning of the Bangladesh's domestic airlines service. Rest of the money has been earmarked for buying corrupated iron & plastic sheets the need for building material in Bangladesh.

by
G. S. Muthukrishnan,
Our correspondent

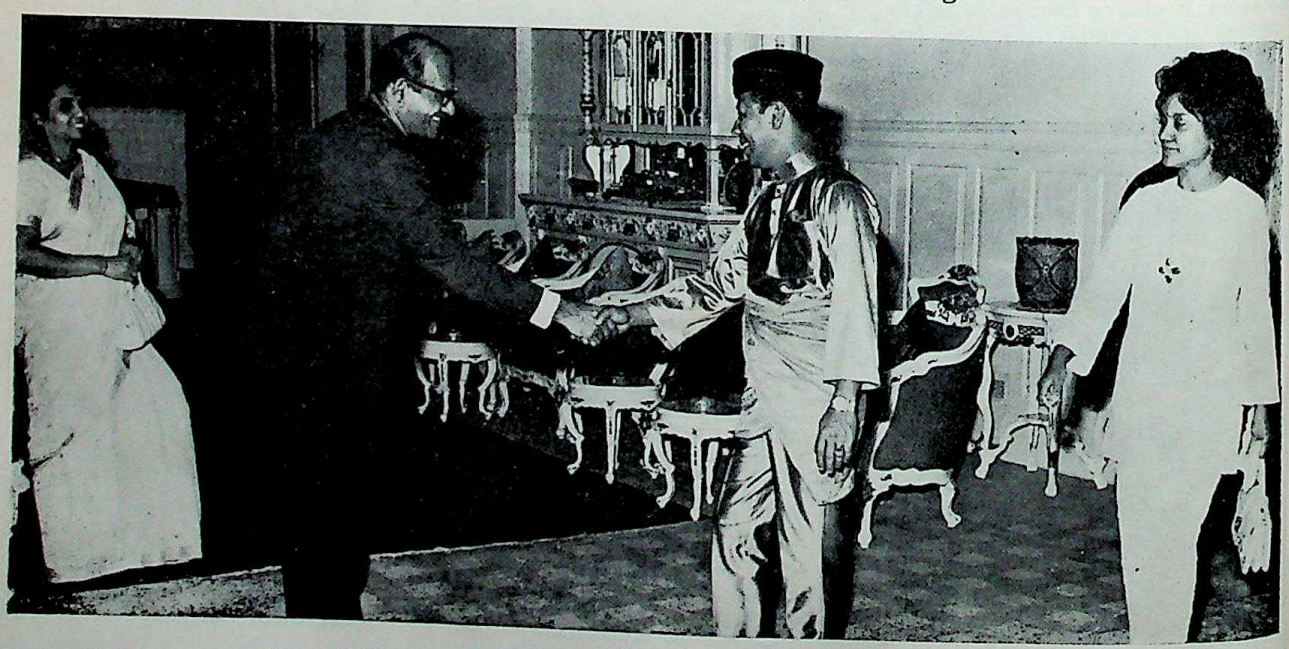
The Indian High Commissioner in Malaysia Mr K. C. Nair has been transfered. Mr Nair called on the Paramount ruler of Malaysia to bid farewell. During Mr Nair's term of office in Kualalumpur, relations between India & Malaysia improved a great deal, several joint ventures between two countries were started, and above all, the difficult period of Indo-Pakistan war was gone through with great restraint and maturity. Mr Nair has been replaced by Mr A. K. Dhar. Besides being a son-in-law of Mrs Vijay Lakshmi Pandit, Mr Dhar is an experienced foreign service man and had 8 foreign posting to his credit. The Indian community in Malaysia looks forward to continued leadership by the new incumbent.



Enche Abdul Rahman (left) handling the cheque to Dr Mallick, Bangladesh High Commissioner at New Delhi.

The Sindhi Mercants Association of Singapore held elections for the new office bearers for next year. Mr R. Harumal of M/s. R. Harumal & Sons was elected president. Mr R. Durgadas Mr T. Ramchand & Mr V. N. Bhatia were elected Vice-President, Hon. Secretary, and Joint Hon. Secretary respectively. Mr K. Chiman of M/s. Fairdeal Traders was appointed treasurer. Messrs. R. Bhojraj, T. Gulabrai, C. Rochey & Mohan Nagrani were elected committe members.

Indian HC's farewell call on Malaysian King



(From left) Mrs Nair, Mr Nair, the King & Her Majesty the Queen

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New Officers of the Sindhi Merchants Association — Singapore

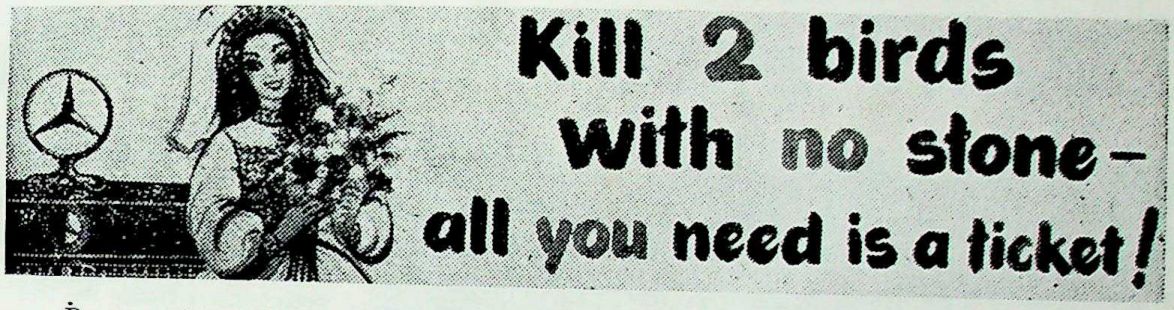
R. Harumal
President

R. Durgadas
Vice-President

T. Ramchand
Hon. Secretary

K. Chiman
Hon. Treasurer

THE LATEST AIR INDIA HORDING



Buy an Air India ticket to acquire both a foreign bride and an imported car.

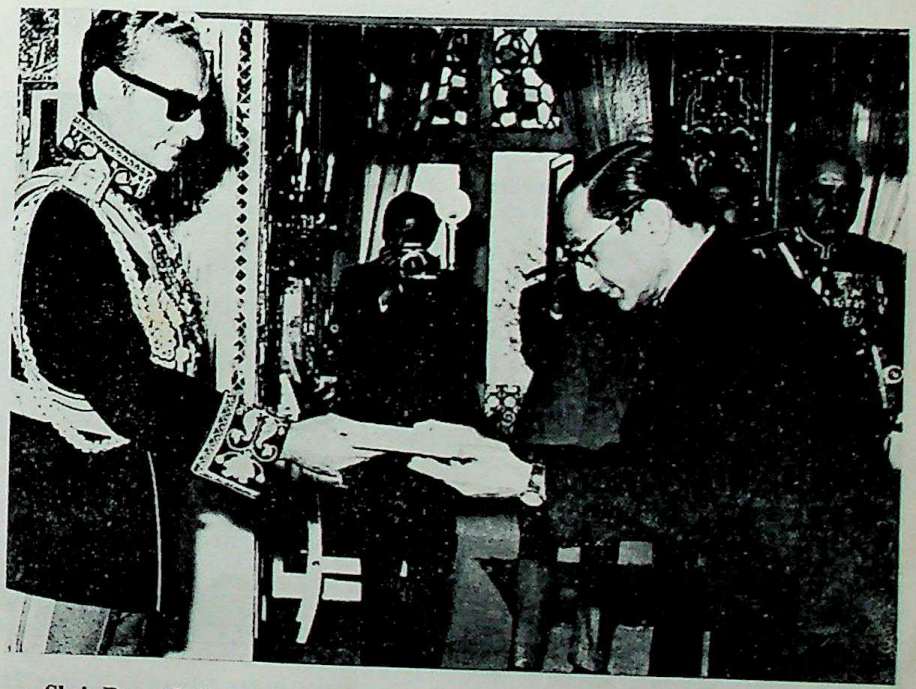
IRAN

Indian delegation visits Iran

An Indian indutsrial delegation which visited Iran recently has come back with the impression that the field is wide open for private entrepreneurs to set up joint enterprises in that country to cater to the domestic demand as well as for exports to neighbouring areas. Similarly, two-way trade possibilities with Iran are bright.

The delegation, led by Mr S. S. Kanoria, former President of FICCI, visited Iran in pursuance of the Government of India's proposal for direct contacts between the Chambers of Commerce in the two countries as envisaged under the Indo-Iranian Commission for Economic. Trade and Technical Co-operation.

In the delegation's view, the Iranian economy is booming and has a high growth rate, due, among other things, to increased oil revenue, diversification of the economic base and a policy which attracts investment from major capital exporting countries.



Shri Ram Sathe, new Ambassador of India to Iran, presenting his Letter of Credence to His Imperial Majesty Shahanshah Aryamehr of Iran, recently at Niyavaran Palace in Tehran.

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The delegation found the Iranian entrepreneurs keen on seeking collaboration with India. Geographical proximity is one of the main reasons for this interest. The Research Centre for Industrial and Trade Development of the Iranian Ministry of Economy has issued a list of projects for foreign investment in Iran. These include agro-based industries, petro-chemicals, man-made fibres, dyestuffs, metal products and industrial machinery. The scope for setting up enterprises in the medium and small-scale sectors by India is also considerable.

The facilities and incentives available in Iran are applicable to all countries on a uniform basis. This means that India has to face competition from countries which do not suffer from some of the limitations which characterise the Indian scheme for participation in joint ventures abroad.

Apart from direct participation, there is considerable scope for obtaining business through sub-contracting. For example, in Shiraz, a refinery is being set up with technical collaboration from an Italian company.

A trade agreement between the two countries is under negotiation. According to the delegation the need for developing an enlarged two-way trade should be examined. In Iran, the demand for jute manufactures is increasing. While the possibilities of importing items like raw cotton from Iran can be considered.

* * *

GUYANA

Once again Holi was celebrated throughout Guyana this year, not only by a very large Hindu Community who live here, but by other groups who form Guyanese Society, and, from all appearances it was more thoroughly enjoyed by all. This year you could see almost everyone with some colour thrown on his clothes by someone or another. Of course, it was Guyanese National Holiday.

As usual prayers and Bhajans were chanted in all temples and as usual friends and relatives throughout the day visited one another throwing abeer (Gulal) and partaking sweets and exchanging gifts. It was a most beautiful day, and in the evening the two main Indian organisations of the City, namely Mahatma Gandhi Organisation and Hindu Maha Sabha went all out to make the occasion the best day of the year which it always proves to be.

Indian actor Dev Kumar and Trinidadian actress Anne Moriega.

The Mahatma Gandhi Organisation had amongst its distinguished guests the Chancellor of the Judiciary Sir E. V. Luckhoo and many other important personalities and of course the Maha Sabha had as its guests the President of Guyana Mr Arthur Chung and his charming wife also the Hon. Prime Minister Mr Forbes Burnham and Mrs Burnham. Both venues were full of gaity and colour as never seen before. Our President and Our Prime Minister with their parties were in special gay mood and indeed had more colour thrown on them than anyone else It was indeed a joyful day for all. Lovely music, fabulous sweets and colour for so many was all part of the celebration.

Part of the celebration was a fabulous stage show "Bhakt Prahalad" by Mrs Indrani Persaud held at St Roses High School, and shown to capacity crowd of 500 people. It was a most thrilling experience for all to see.

At present in Guyana—the shooting of the film "Price of Freedom" has been in progress. It will be the first movie to be filmed in Guyana with actors from the West Indies, Surinam, Guyana and from India. The script has been written by a Gnyanese and is a spy-thriller. Most of the shooting is being carried out at the scenic spots of Guyana, such as the Kaietur Falls.

— **R. D. Thani.**

Girls doing Phagwah Spring Dance in their colourful costumes.

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KENYA

Serving man to serve God in Kenya

There are yogis and yogis. Some are dhayan—yogis who try to serve their God. Others are karma—yogis who try and serve man.

Swami Krishnanandji Saraswati belongs to the latter category. In almost every country he has stayed for any length of time, he has involved himself in relieving the suffering and poverty of mankind.

Kenya has been no exception since the Swami has had a very long association with this country. In 1965, after a few years of his arrival, Swamiji was touched by the drought in Machakos District, abut 30 miles away from Kenyan capital of Nairobi.

People and animals were suffering from the vageries of Mother Nature. His holiness decided it was time to involve his friends and followers in famine relief work.

Kul Bhushan
Our Special Correspondent
pictures by **Satpal Mehta.**

Groceries and clothing were collected in huge quantities for Kenya Africans and a soup kitchen was ope ed in Macahkos township which fed about 30,000 people in almost as many days.

Observing this enthusiastic response to his appeal to help the needy, Swamiji decided to set up a permanent organisation to be always on the alert for any such contigency and also continue to help the needy at all times.

Thus, the Deen Bandhu Samaj was fou ded. The Society lives up to its name every day of the week by being the 'Friends of the Poor'. It was inaugurated appropriately at the Krishna Temple in Nairobi by a well-known Kenyan Cabinet Minister Dr Gikonyo Kiano on 30th January 1966 the anniversary of the death of Mahatma Gandhi.

The Deen Bandhu Samaj has been working continually for the last six years to implement its aim of serving the needy in cash and kind.

At present, no less than 300 people get regular aid every month in the form of groceries, clothes, medical aid, school fees and fares to repatriate them to their homeland.

During 1969-1970, when many hundreds of "British" Asian families were suffering due to the British

Old man Hansraj from Punjab who came to Kenya in 1916 has no one except the Samaj to look after his needs and is fed by DBS. In the centre is Mrs Manjula Ben who has a family of six children to feed as her husband is jobless and waiting for his entry voucher to the U.K.

Caste, creed or colour is no bar to get help from the Deen Bandhu Samaj as an African lady received her weekly groceries from Mrs Savitri Madan, a leading worker of the Samaj. Third in the queue is Mrs Laxmiben who supports her seven children with groceries from the Samaj.

Sweet for tiny tots & fees for students

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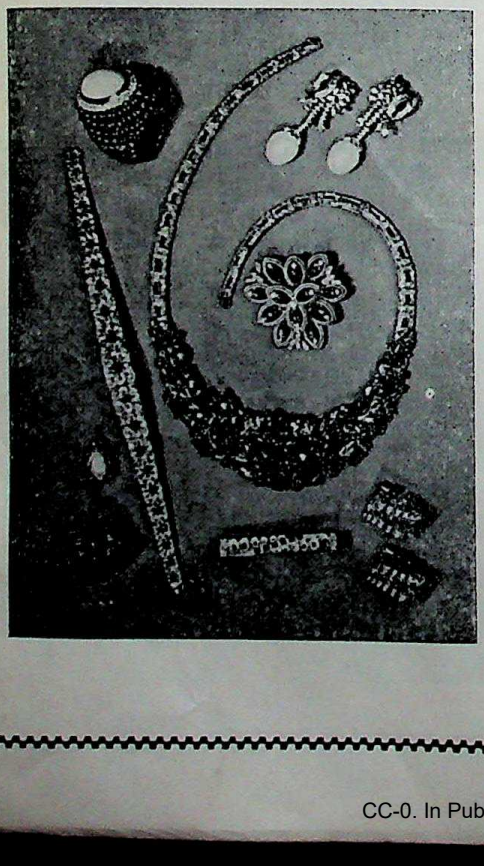

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Government's "closed door" policy of denying entry to her subjects, DBS supported 600-700 people every month.

Anyone entering the DBS offices in Sanatan Dharam Sabha premises is not allowed to return empty handed whether he requires cash, kind or help with official formalities to sort out his travel documents. This help is rendered to everyone—no matter what community he belongs to.

This aid to the needy and the really deserving has only been made possible by the constant donations of all concerned individuals especially the Indian community in Nairobi.

Some charitable Africans and Europeans have also joined the list of donors to DBS. These donations in the form of groceries, clothing and cash are voluntarily and willingly given as DBS workers led by its energetic secretary, Mrs Kamlesh Patel, go from door to door collection trips.

The DBS President, Mr Manibhai Patel, has always given this society constant devotion and support. DBS today is a glowing example of silent social welfare work at its best epitomised by its motto, Mahatma Gandhi's famous saying "Service to man is service to God".

* * *

Young dancer and unique repertoire

An extremely talented Indian classical dancer, Sucheta Bhide, arrived in Nairobi recently to give performances.

Sucheta Bhide is a young Bharata Natyam dancer, and student of Guru PARVATI KUMAR, a choreographer and classical dancer of repute from Maharashtra.

Guru Parvati Kumar did special research at Saraswati Mahal Library of Tanjore and discovered a large number of hitherto unknown compositions written in Marathi by a Maratha ruler of Tanjore between 17th and 19th centuries. Parvati Kumar spent a decade in selecting the best compositions, setting them to dance and he trained talented Sucheta Bhide to perform them on stage.

Sucheta, so far is the only one to dance this unique repertoire in addition to traditional Bharata Natyam pieces. In March 1970, Sucheta gave a full programme of compositions which included creations of the Maratha ruler of Tanjore, Serfoji Maharaja.

The presentation of Marathi Bharata Natyam was acclaimed as a new event in the cultural history of Western India by the "Free Press Journal."

Sucheta is the daughter of artist Vishwanath Bhide. Her parents encouraged Sucheta to learn Bharat Natyam from the age of five.

Sucheta continued her dance studies under Parvati Kumar. She was sent to Kuchipudi, the Andhra village, fountain of Bharata Natyam variations, as a dancer observer, by the Sangeet Natak Academy. Sucheta has taken a diploma in commercial art from the J. J. Institute of Applied Art, and is an interior decorator.

"Light eyed Sucheta personifies Maharashtrian womanhood at its graceful best . . ." Her recital should be regarded as a cultural event of considerable significance . . . so wrote the critc of "Sunday Standard."

Three times a week, heads of destitute families line up outside the offices of the Deen Bandhu Samaj to get their weekly groceries and old clothes.

Sucheta Bhide, a young Bharata Natyam dancer with a unique repertoire.

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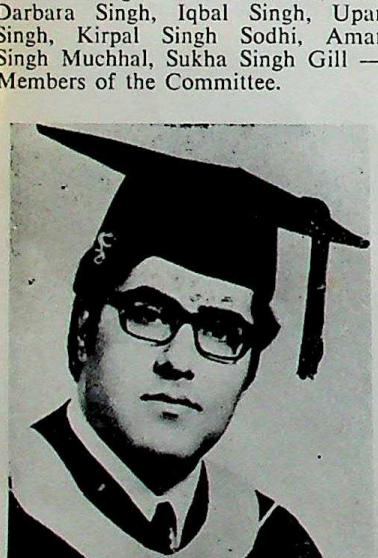
HONG KONG

Jindar Singh

President—Khalsa Diwan

The Khalsa Diwan (Sikh Temple) held its Annual General Meeting on Sunday the 7th May, 1972 at 11.30 a.m. and the following Office Bearers and Members were elected for the year 1972/73:—

Mr Jindar Singh—President, Mr Makhan Singh—Vice President, Mr Amar Singh Tussar—Hon. Secretary, Mr U. S. Dillon—Hon. Treasurer, Mr Hakam Singh — Hon. Langar Secretary, M/s Tirath Singh Kanwal and Jaswant Singh—Hon. Auditors, M/s Darbara Singh, Iqbal Singh, Upar Singh, Kirpal Singh Sodhi, Amar Singh Muchhal, Sukha Singh Gill — Members of the Committee.



Hongkong Indian student Harry Chugani, 23, recently got his Bachelor of Science degree from La Salle College, Philadelphia. Harry will be moving to Georgetown University, Washington DC soon to complete his medical studies. Harry, son of Mrs Janki Chugani, plans to be a brain surgeon.

Bank of India—Hong Kong gave a cocktail party recently. Seen above is manager of the bank, Mr. P. M. Trilokekar (Centre) greeting Dr. C. W. Chuang—President, Chinese Manufacturing Association. Also seen L to R are: Mrs Thakore, Mrs Trilokekar and Mr V. J. Thakore.

At the recent Cocktail party from L to R are Mr T. G. Raj, Mr Nari Gowalani of Lagos—Nigeria and Mr Shankar Belani.

Shashi Vaswani son of Mr and Mrs Gul Vaswani celebrated his birthday. Seen above is Shashi with his friends.

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NEW DELHI

On April 1 India's Army Chief, General Sam Manekshaw, shook hands with his staff, went home and blandly told his wife to start packing. It was no April Fool's joke. The General was serious, and thereby hangs a tale.

The General, having reached the age of superannuation of 58 years, was due for retirement on April 2, 1972. But the days, weeks and even months preceding that date found the managers of India's defence policy in a quandary. Unable to decide whether Manekshaw should be allowed to retire or some formula should be evolved whereby his services could be continued, the policy-makers resorted to the sort of dilatoriness that is the bane of Indian Government.

It was well-known that the General was averse to continuing unless he was promoted. The government on its part was disinclined to either oblige him or let to go. Cinders of the last Indo-Pak war were not fully extinguished and Bhutto's shifty, chameleon-like stance made peace unpredictable.

by Arvind Bhandari
Our special correspondent in India

Various suggestions were shuttled to and fro in the Union Cabinet and the highest echelons of the Defence Ministry. One was to create the post of Chief of Defence Staff, co-ordinating policy planning of the three services, and make Manekshaw the first incumbent with the rank of a five-star General. Some asked the question "Why should India not have a Field Marshal?" After all, numerically the size of India's Army is not exactly puny and Manekshaw, acclaimed as a military strategist, had done a grand job against Pakistan.

But the civilian authority twiddled its fingers and dragged its feet, and the parleys came to a nought. Why?

It is possible the explanation lies in the Indian policy, which stipulates subservience of the military to the civilian authority. The idea is that the military should not become too strong, although in a big-sized country like India a military coup would be a fanciful pipedream. Coups are perhaps a practicable proposition in the smaller countries of West Asia and North Africa where all the insurgents have to do is to surround the palace by tanks and seize the radio station. India is different fare.

A brief narration of an incident is relevant in this context. When Jawaharlal Nehru died, General J. N. Chaudhari, who was Army Chief at that time, ordered about 2000 troops to move into Delhi. What caused quite a flutter in some quarters eventually turned out to be an ordinary law and order move. The episode is referred to in Lt General B. M. Kaul's "Untold Story", and shows that in some quarters in this country the subterranean fear of an Army coup is a very real one.

Anyhow, coming back to Manekshaw, it seems that Mrs Gandhi was not that strongly opposed to the idea of making him a five-star General, but the Defence Ministry put its foot down. Therefore, as a last-minute device, the President's Secretariat issued the following notification: "The President hereby orders that General SHFJ Manekshaw shall continue to be the Chief of the Army Staff at the pleasure of the President".

Even though the President is the Supreme Commander of the Armed Forces of India, this is essentially a titular position. Therefore Manekshaw as well as those who had been watching this unedifying drama were somewhat suprised by the word "orders". Nevertheless, like the good sportsman that he is, Manekshaw told one correspondent: "As a good soldier I will naturally obey the order". Those who know Sam Manekshaw must have found the response characteristic, for he is known as a good sport. The General also has a sense of humour.

About six years ago, when I was posted in the Sikkim-Bhutan sector, Manekshaw, on an inspection tour, told me: "What is a young chap like you doing here in the cold? Come to Calcutta and I will show you some striptease". The General recently told the Press Association of India: "Those who get awards are those who are seen doing brave acts". Take me, for instance. I was seen not being frightened".

The General went on to relate a story going back to his younger days. He was promenading on Marine Drive in Bombay with his wife Siloo. "Came a dog, and I put my wife before me! Actually we were not married then. I wanted her to see the worse side of me and decide then if she wanted to marry me".

* * *

Two new British publications should be of interest to Indians, whether in India or abroad. "The East Pakistan Tragedy" by L. Rushbrook Williams and "Class structure and Economic Growth" by Angus Maddison. Their interest springs not from their newsness but from the angle from which they have been written.

We Indians have become accustomed to lambasting the boorish, inhuman regime of that Scotch Whisky

The Chief of the Army Staff, General S. H. F. J. Manekshaw, inspecting the Passing Out Parade of the 49th Regular and 33rd Technical Graduates' courses at the Indian Military Academy, Dehra Dun, on March 30, 1972.

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fiend, Yahya Khan. Therefore, it would surprise many that a distinguished professor can view things from such a different angle that he can go to the extent writing an apologia for Pakistan's military monsters. That is what Professor Rushbrook William has done.

* * *

In an overpopulated, underdeveloped country like India, family planning must occupy a crucial place in the scheme of things. India's family planning programme was taken up seriously in only 1966, when the "Do Ya Teen" red triangle bill-board sprang up overnight all over the countryside, as if somebody in the Union Health Ministry had acquired an Alladin's Lamp.

The expenditure on family planning in India has increased five-fold in the last six years, increasing from Rs 120 million in 1966 to Rs 606 million per annum at present. The birth rate during these years has dropped from 4% to 3.7%.

In an exclusive interview with the Indian, Dr Miss Pathak, a leading gynaecologist and India's Family Planning Commissioner, admitted the country's birth control programme is running five years behind schedule. Initially it was anticipated that the birth-rate would come down to 2.5% by 1975. Now the figure is expected to be attained by 1980 only.

What are the difficulties that have to be overcome in India's population control programme? Dr Pathak lists four major factors: illiteracy, difficulties of tradition multiple languages and social customs.

A lot yet needs to be done. According to Dr Pathak, about 15% of the population in the reproductive age group are 'protected" by family planning but the percentage should be raised to 40 to make the programme effective.

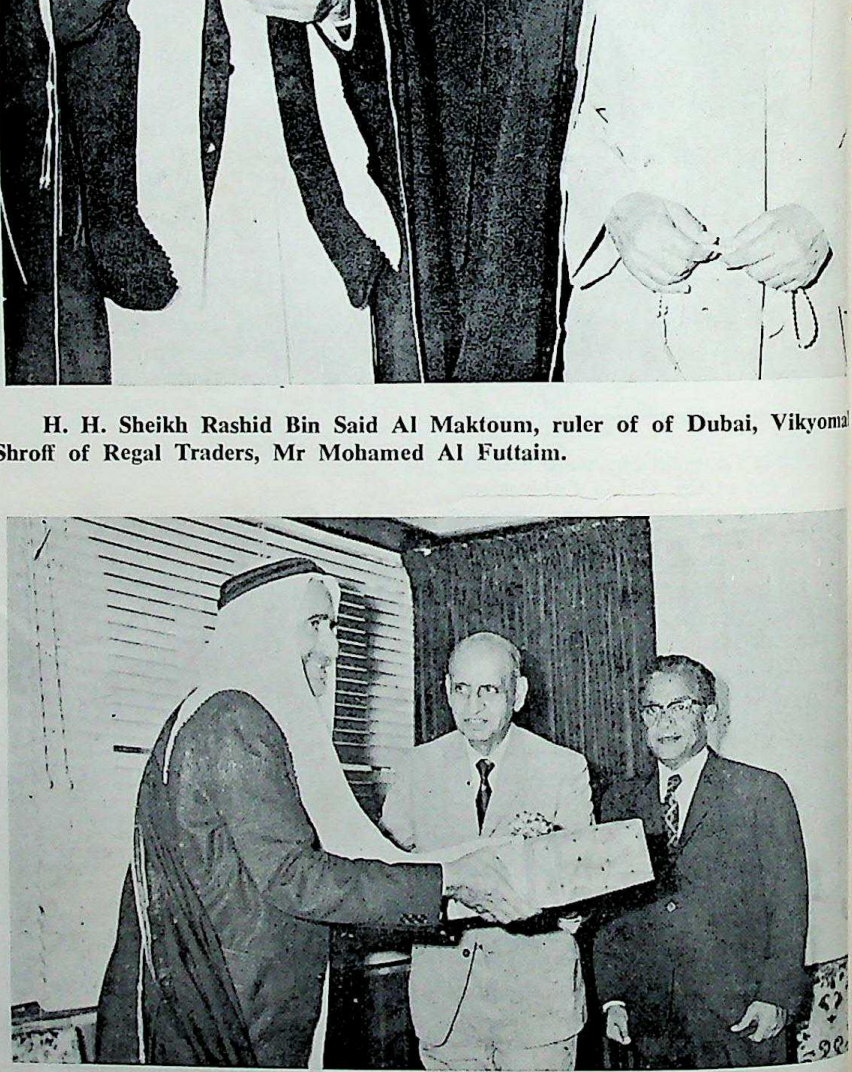
Since the pill is expensive and needs a certain degree of literacy, India, says Dr Pathak, would have to bank on the conventional methods of contraception for its programme. This is being backed by sterilisation. Nearly 9% couples in the reproductive age group in India are claimed to have been covered by the sterilisation drive, which is said to the biggest in the world. Transistors have been offered to men to induce them to volunteer for vasectomy!

* * *

DUBAI

Air Marshal Chaturvedi, Managing Director of Air India was in Dubai recently on a business trip. He called upon the ruler of Dubai and was also entertained both by the ruler and as well as the local Indian community.

H. H. Sheikh Rashid Bin Said Al Maktoum, ruler of of Dubai, Vikyomal Shroff of Regal Traders, Mr Mohamed Al Futtaim.



Air Marshal Chaturvedi receives a presentation from the Ruler of Dubai Standing nearby is Mr R. Venkataraman, Regional Manager (Middle East) Air India.

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NEPAL

Indo-Nepal Friendship

The late King Mahendra of Nepal had followed what was, according to himself, a pragmatic approach towards foreign policy. He had been too anxious to be friendly with all countries which had a common border with Nepal. This policy of non-alignment at times did create misunderstandings between Nepal and India which were sometimes aggravated by the suspicion with which Nepal looked towards India. But the 17-day visit to India last week by Nepalese Prime Minister Kirtinidhi Bista set the final seal on what he himself described as the "close, cordial and extensive" relations between the two countries.

The process of "stronger ties" had begun with the signing of the trade treaty last year between the two countries which removed certain anomalies and points of friction. Everyone had kept their fingers crossed during the eight months of tortuous negotiations which, at one time, seemed to be heading towards failure. But better counsels prevailed and both sides managed to reach amity.

Realisation had come to both sides. Indian cooperation was an essential prerequisite for any real development in Nepal. For instance, the country's principal resource is its hydro-electric potential. On conservative estimates there is a potential to produce 83 million kw, but Nepal can only use a small fraction of this, and its market has to be India.

No ambitions

For India, the Himalayan kingdom has a great importance. China is a powerful neighbour of Nepal and it is realised that it would be committing a folly if she got herself involved in the quarrels of her neighbours. In this context, Prime Minister Bista was quite realistic when he remarked that Nepal would play a constructive role if India and China wanted to normalise their relations. He also dispelled any likely misunderstanding by saying that Nepal was not ambitious to be a mediator. There could be no doubt that friendship between India and China would be a happy development and the Nepalese Prime Minister was not wrong in emphasising this point.

It was against this background that it could be said that the Nepalese Prime Minister's visit marked the beginning of a new phase in the two countries' relations. The misunderstanding and coolness which had marked Indo-Nepalese relations for some time were disappearing and there was hope and confidence that the two countries would come closer again. Geography and history had helped them to have close contacts and both countries have realised that differences should not spoil their friendship. Cultural and economic ties were gaining strength day by day.

Mr Bista's talks with Prime Minister Indira Gandhi, and other Ministers, were fruitful in the sense that he was assured that Indian aid to Nepal would continue despite the country's economic difficulties. Mrs Gandhi was also believed to have assured him of "generous assistance" for a dam and a power house under the Karnali scheme. The basin of the Karnali river (known as the Ghaggar in India) is situated in Western Nepal directly north of Uttar Pradesh and has the world's largest potential for power.

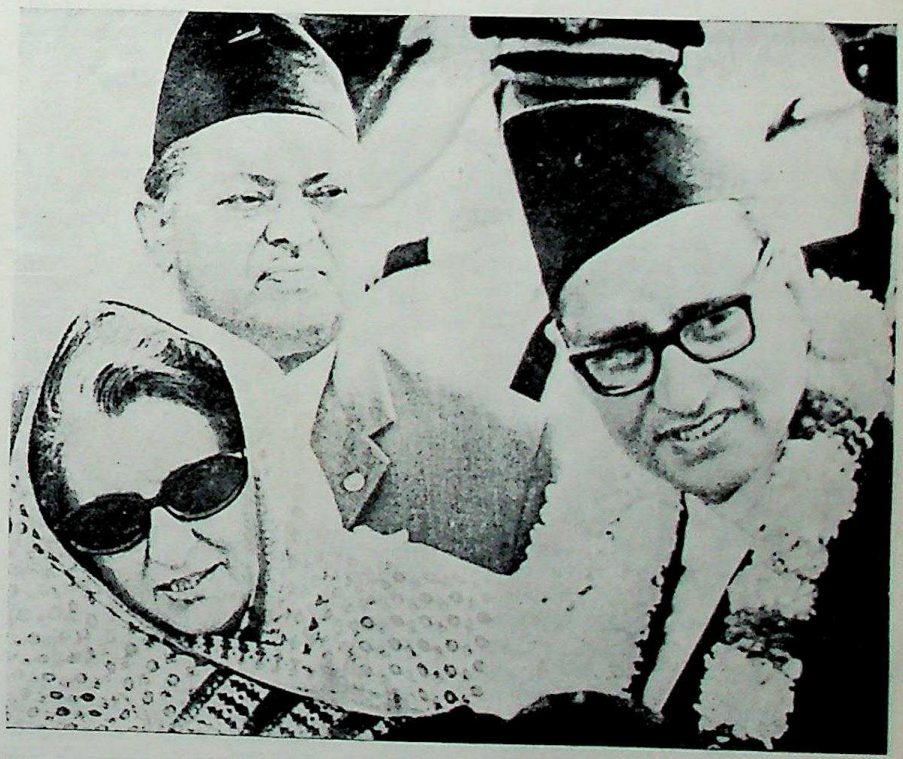
For example, Nepal had complained in the past of the poor response from Indian industrialists who had not shown any great enthusiasm for joint ventures and of delays in New Delhi's sanction for the central sector of the east-west highway. Mr Bista was expected to be given satisfaction about these.

PM's assurance

Mrs Gandhi was believed to have reassured him that, pending a final solution, the status quo would be maintained. Meanwhile, the Government of India had advised the State Governments of Bihar and UP to discourage entry of officials into the Susta area without permission. In view of the prevailing mood of cordiality between the two nations, there was no reason why a series of harmonious negotiations would not bring about an amicable settlement as in the case of the trade and transit treaty.

But there was one note of discordance when Mr Bista, while speaking under the auspices of the Indian Council of World Affairs, asked for "regard for each other's natioanl sensitivity". In normal circumstances this statement would be taken as a general observation on the rules that should govern the relations of any two countries, and nothing more. But his subsequent remarks, in which he explicitly absolved Nepal of 'comment or criticism or action about internal matters and institutions in India", led one to the obvious conclusion that India had not always displayed similar restraint. This gained importance: more so, in view of the fact that the Nepalese had often suspected India of trying to force the pace of political reform in their country.

This false note in an otherwise friendly visit would doubtless be overcome by the exciting new prospects of Indo-Nepalese co-operation following the preliminary understanding reached between the two sides regarding the development of the giant Karnali and Sharda river valley projects. Both schemes would entail careful investigation and very large investments running into billions of rupees. But the benefit could be colossal not only in materialistic terms but also when studied against the larger pattern of international co-operation.



Nepal's Prime Minister Kirtinidhi Bista with Mrs Indira Gandhi.

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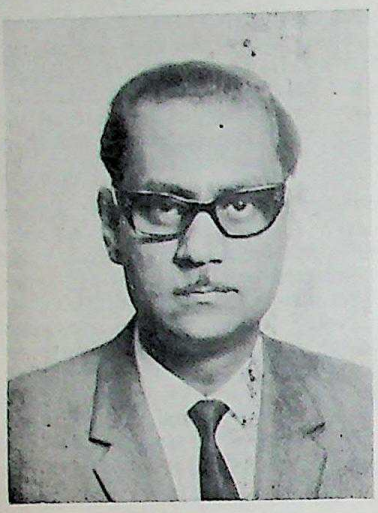

Himansu Kumar Bhaduri

We start a e with thi
Prominent Ind who ha
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Several Indians settled abroad have distinguished themselves in various fields in the countries of their domiciles. Himanshu Kumar Bhaduri has distinguished himself in the field of broadcasting in Britain. He is the producer of the popular Hindi programme of the BBC, London.

He is now in India to do some feature programmes on this country in the wake of the recent developments in the sub-continent. It is a measure of the freedom and responsibility enjoyed by the BBC staff that Bhaduri has been given virtually a carte blanche in regard to the best way to approach his assignment. Happily, Bhaduri has been received well wherever he went in India despite the murky atmosphere resulting from the expulsion some time ago of the BBC from India.

Bhaduri has made no mean contribution to this fund of new goodwill between the BBC and the Indian people. A function he organised—a kind of experiment to build co tacts between the BBC and its listenership—proved an encouraging success.

To build such contacts is only one of Bhaduri's ideas. He has many others. For instance, he feels that a broadcasting organisation would serve the people better if it functions as a corporation rather than a government-controlled agency. He rebuts the official Indian argument that at present it would be premature to convert the All India Radio into an autonomous corporation.

The BBC has considerable flexibility and freedom in its functioning. Recently, the BBC wanted to do a programme on Northern Ireland and the Heath Government tried to scuttle it, but in vain. The programme was put out.

This speaks for the BBC's freedom. And its flexibility, as Bhaduri points out, is traceable in the occasional deliciously subtle political comment. If the All India Radio were to indulge in such liberties, it would stir a veritable hornets nest. The Air programmes are cast in a non-political strait-jacket.

As a permanent staff member of the BBC holding a responsible position, Bhaduri is not only a well-known personality in London's journalistic world but is also a prestigious member of Britain's Indian community.

Bhaduri did not, like many footloose Indians, sling a knapsack over his shoulder and step out on a globe-girdling jaunt to take up cudgels with Dame fortune.

Himself a former air man, he was well entrenched in a job at the Broadcasting House in New Delhi when the Voice of America picked him up for its Hindi programmes. So the talented youth was off to America. This was back in 1958.

After seven years in the United States, Bhaduri crossed the Atlantic to take charge of the BBC's Hindi Service. He has been at it for the last six years now.

The BBC Hindi Service daily puts out a 120-mi ute programme called Vishwa Bharati. There are seven other Indians in the Hindi unit helping Bhaduri to produce this programme. However, talent of other Indians resident in London is also utilised from time to time.

The coverage of the Hindi service encompasses the entire world but, naturally, the largest time chunk goes to India because the listerners are largely Indians, including those living abroad.

Has the BBC Hindi Service been paying attention to Indians resident abroad? Bhaduri says yes, but it sounds like a half-hearted yes. He admits there is scope for increasing coverage of Indian activities abroad, especially in East and South-East Asia. Hitherto, the BBC has been confined to the U.K. U.S.A., Canada, East Africa and West Indies.

Hong Kong? Yes, there has off and on been some reference to the goings-on in this crucial settlement on Asia's eastern seaboard. But, of course, the BBC would like to do much more on the colony.

Now 45, Himanshu Kumar Bhaduri is comfortably settled in London. He draws a handsome salary and his wife also works. Their son is at Oxford. Does he want to come back to India and to All India Radio, where he worked for 12 years?

The answer is the stock reply, along the beaten track, this correspondent has encountered while talking to several overseas Indians. He would like to return some day if he can get an opening commensurate with his position and perks abroad. More often than not, such an 'if' remains a big 'if'.

Apart from missing the satisfaction of directly contributing his mite to the onward march of his country, Bhaduri, like most Indians, has relatives in India. His brother is a senior correspondent of The Statesman and his niece, Jaya Bhaduri, is an up-and-coming Indian starlet.

—Arvind Bhandari

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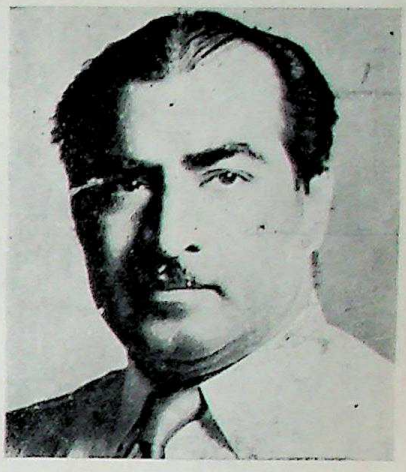
Thanwardas Parwani



An Indian who has distinguished himself in far away Latin America is Thanwardas Parwani. He lives in Panama but his business extends over different countries of Latin America. He was the first Indian businessman to settle down in Panama in late twenties. He went there as a penny-less boy of 17; now he heads an empire of his own. Despite his long stay abroad, Parwani is very much an Indian. He says, "India is in our blood. Love for India is a part of our life." His son was born and brought up in Panama, but he keeps his Indian passport. "You could annoy him beyind measure by suggesting that he changes his passport in order to adopt any other nationality." Parwanis feel that "India is the country with a future and that is our place. We are proud of our culture." Refering to the recent Indo-Pakistan war, Mr Parwani said, "we saw the happenings on our television. We heard what the American people—not their government—felt and said in admiration of India. Mrs Gandhi has done a wonderful job. We are proud of her, she has made us proud."

Thanwardas Parwani went to Panama for the first time in 1927 and spent four years there as a shop assistant. He was getting low salary but turning out large business for the firm. And he decided to set up his own firm. He returned to India to look for finance and partners. He found no investors but got a partner "who was a good salesman but a poor businessman". Both took the boat to Panama. It was 1936. After paying the passage money they were left with nothing more than their clothes but we had faith in God and luck was on our side." The first business deal was struck before the boat reached Port Cristobal and our pockets were full with money when we disembarked. Panama market was too small for the young firm and it thought of going to the Caribean islands. "I went there. One customer gave me a large order and I could supply in full. There I was thinking of setting up a large wholesale business firm. So I went back to colon and learnt how to build viable business firm, not just a selling operation." Today, Parwani operations are spread all over Panama, Columbia, Ecudor, Mexico, Brazil and Chile. His imports from Western Europe alone exceed US$4 million a year.

There are about 20 Indian firms operating in different parts of Panama, Parwanis being the oldest and the biggest. Reflecting on how the Panama people view Indians living there, Mr Parwani made qualified observations. To begin with, he said, "Indians were there to make money and to take it out. This was not liked by the local authorities. Now we live there, invest there and regard Panama as our home. We are a part of the community and there is nothing against us. However, Indians have not made much collective contributions to enrich the quality of life in Panama. Many Indians make individual donations but they have not done anything collectively. I have suggested to my friends that this year on the Indian National day, we should raise funds to give a hospital or a community centre to the people of Panama." Again, Mr Parwani said that Indians like to retain their own religion, culture and social traditions where ever they are; and they do not integrate with other racial groups. This creates problems. But he said, "we want our culture to be alive for us. We don't encourage our children to be integrated. I do not approve mixed marriages. We hold **sat Narayan Pujas** and religious **Sat Sangs** to keep our religion alive for us." The Parwani family gets together on every Diwali. Children come back home wherever they happen to be. That keeps our family together. Indian families and community is held together but it creates distance with other communities.

The Parwani firm has been thinking of investing in India, to set up some enterprise for Indian exports etc. The young sons are very keen to serve India. They have even tried to explore the possibility. Mr Parwani has been to India recently. His son is planning a follow up visit.

"But up to now, we have not seen an opening. Perhaps we have not met the right people so far." Mr Parwani feels that the Government of India should go out more aggressively to woo Indians abroad to tell them about the investment climate, about incentives available to investors and about steps taken to cut out the inhibiting red tape. The Indian representative in Panama receives Newsheets issued by the Washington office of the Indian Government but that does not say much. Mr Parwani feels that there should be a centralised agency at New Delhi for the Overseas Indians to look into their problems, to hear their views and to attract them and their money to India. At the same time, Indian agencies abroad should be made more active and atuned to the needs of Overseas Indians.

* * *

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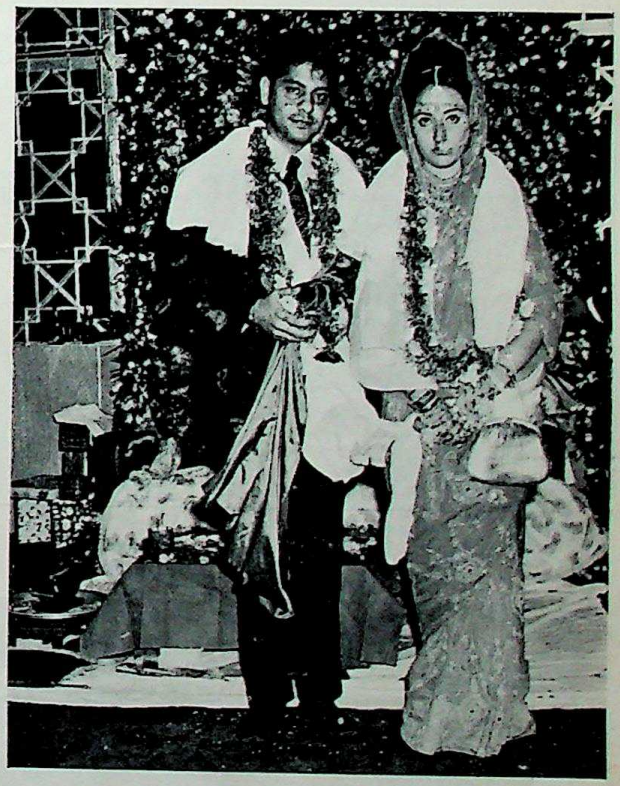
WEDDING

Kishore Hemlani of M/s P. D. Hemlani & Co and M/s Paradise Traders Hongkong was married to Kamla, daughter of Mr & Mrs Jasumal Boolchand Chandwani, in Beawar-India.

Haresh Samtani wedded Tara Thani. The couple will live in Georgetown, Guyana and their wedding was attended by many local elites.



Mohan son of Mr & Mrs Sawanldas Bulchand Lakhwani was married to Lajwanti daughter of Mr Nenumall Chetandas Nanwani at Hindu Temple, Hong Kong on 15th May, 1972.

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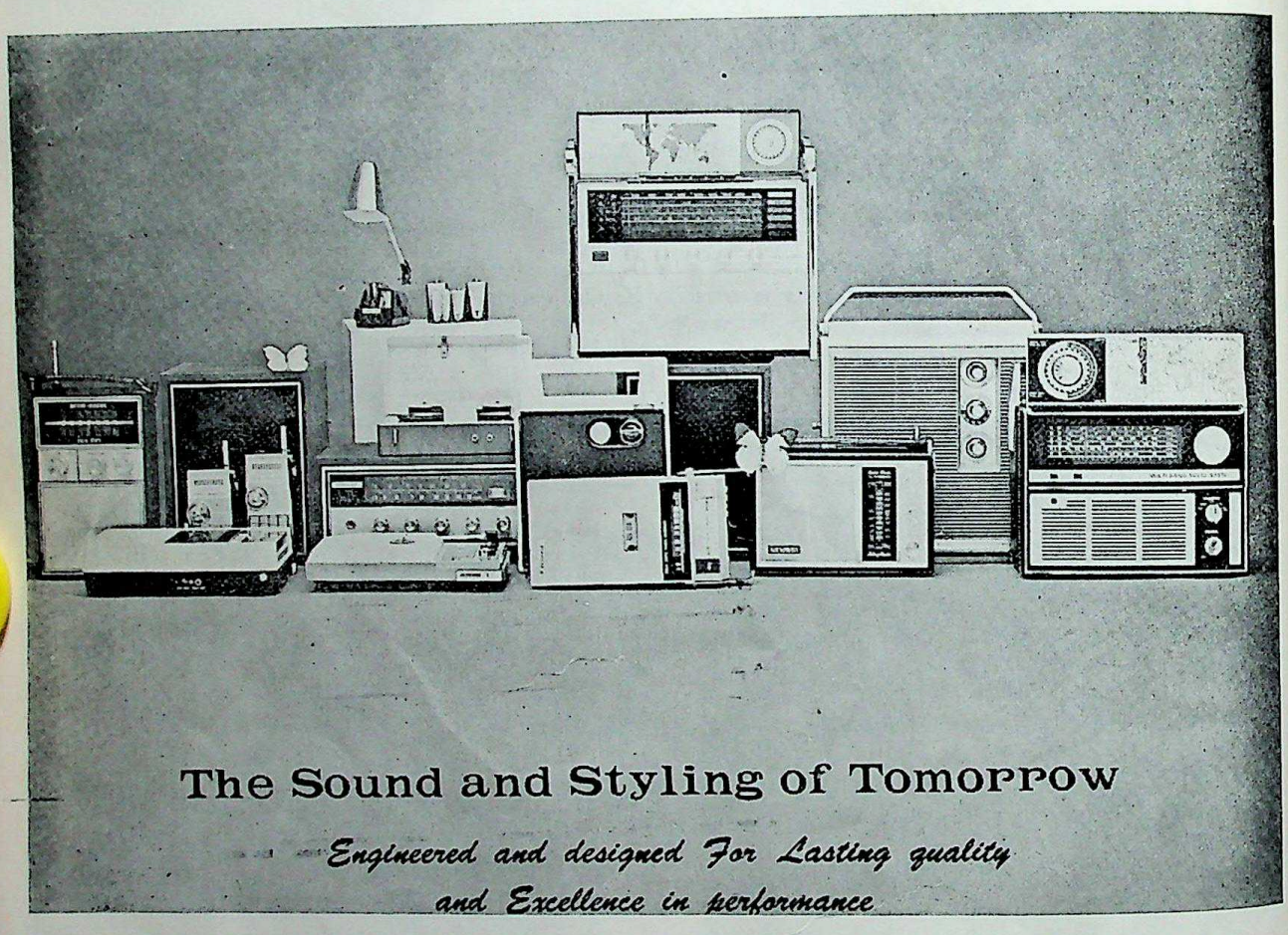

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THE PARTY

I really don't know how these things leak out, but one can rest assured that they inevitably do! No second question about that. Yes I'm referring to the fact that everybody, what I mean is quite a few—well anyway a handful certainly—know who this no good "Onlooker" is. Nobody cares to have their family skeletons ferreted out or their idiosyncrasies published; and so with righteous indignation their polished shoes (obviously Kiwi) have made contact with my unfortunate hind! Really! well really! I ask you! Do they think its a football? Anyway my hind has healed from all those nasty blue marks, and they say bad habits die hard—so here I am again—the incurable "Onlooker!"

SHORT STORY

Having been kicked around I finally "landed" a job as a waiter—not an idler waiting around—but the waiter—you know the type who serves drinks and eats both to the guests and to his own sacred stomach. Well it was as a waiter at one of these big 'do's' of high Society that I slid back into my foul habit of "looking on".

Included in the guest list were a few "minors" along with their wives! Don't get me wrong—they weren't there to enjoy themeslves—just to see that things went well and that others enjoyed themselves. Anyway the party got under way. It had really begun—if you know what I mean. The talking was loquacious, the laughter was fat, loud and boistrous. Some of the females suffered from a chronic palpitation of the tongue while others busied themselves in interrupting them. The optimistic stronger sex was also already misty optically. Waiters glided in between the guests, colours blared, jewellery twinkled, ice clinked in glasses, smoke swirled up from cigarettes, the room was oppressive, hot, and gay! Yes the party was in full swing!

Suddenly there was a hush. For a second one could have heard a pin drop! Then a pitched shrill laugh broke the silence. "Don't be ridiculous da-r-rling! You don't REELY expect me to believe that, do you?" a barrel shaped woman shrilled in a thin treble! 'But its true, its true!" cried a young woman earnestly. The latter was one of the "minors" of the Society. Gradually it became clear that the beautiful glittering necklace that encircled and so became her lovely throat—was the topic under discussion.

"I know we don't have very much. But my husband understood my womanly desire for a piece like this. With careful saving over so many years, I am now the proud possessor of this," she explained, her demeanour quite belying the pride of her words. The guests were crowding around her and she was becoming frightened! She looked around desperately for her husband, and he was right there by her side. "Its true—what Anita says! We've saved over the years and this was bought just yesterday," he said simply and honestly, "Reely! from the cheapside of town perhaps?" She suggested sneeringly! A stray laugh or two supported Mrs Barrel. Encouraged she went on. "Honestly! Do you think I'm a common fool! I've just got to look at those diamonds to know they're not real! Did you think I was born yesterday?" And here she pealed out a shrill laugh. "I've been wearing these stones for God alone knows how long—surely I should know!"

For a long moment ripped from the texture of time, both Sanjay and Anita looked at her; Anita in tears, Sanjay furious and embarrassed! Strong emotions chased each other on his purpling countenance! He had swal-

by **THE ONLOOKER**

lowed enough pride in admitting that they had to save for so long to a person who could have had the moon if she so wished. She knew nothing of saving, nothing of economy. How then could she admire the spirit with which they had both made Anita's dream a reality. The branding iron of circumstance had set its seal on them! How could they—mere minors own such a wonderful piece—it had to be paste-jewellery!

Sanjay turned to Anita and said quietly, "I think its time we left honey!" They did their host a formal farewell and left. No sooner they left than the gossipy tongues began their exercises! Each one gave their opinion and argued with admirable logic why and how the diamonds had to be false. Mrs Barrel gleefully beamed! She had won! Nobody should be allowed to wear a better necklace than her own!

Before long I began to feel rather tipsy and cautioning a fellow waiter to make up for my absence, I went out into the garden to drink in some fresh smoke-free air and clear my head. Ah, how much nicer it was! Soon I was ready to go back and relieve my friend. I stepped cautiously towards the side door and had to pull back abruptly into the shadows of the bushes! Someone was coming! They were drawing closer now, almost abreast of me! I held my breath! But I needn't really have bothered! They were busy with whatever they were discussing.

" . . . had asked me to check and see if they were genuine? What then? I would have had to admit that they were real! There are times when you could do better Lakshmi by keeping your mouth shut!"

Mrs Barrel laughed! "Obliged to admit they were real! Indeed! I suppose next you would have been disclosing that mine were paste?" she said.

"It might have come to that you know!"

Lakshmi pealed out another laugh. They were moving out of earshot. I made good my escape! Sometimes—I thought—barefaced effrontery is the most impentrable disguise!

Jumbo Mohan creates panic

The UNI reports that the baby jumbo Mohan created a technical disorder of an unusual nature and delayed the take-off of an Air India Boeing at Cairo.

Passengers returning to the plane after a snack in the transit lounge were startled when the aircraft began to rock violently from side to side.

Panic-sticken, they scrambled out on to the tarmac and hurriedly summoned the airport guards.

Gingerly opening the luggage compartment, the security officers were greeted by a confused baby elephant.

The animal, en route from India to Italy, had felt pangs of hunger and had broken out of its cage in search of food.

It was an hour before the elephant—and the passengers—could be persuaded to return to their places.

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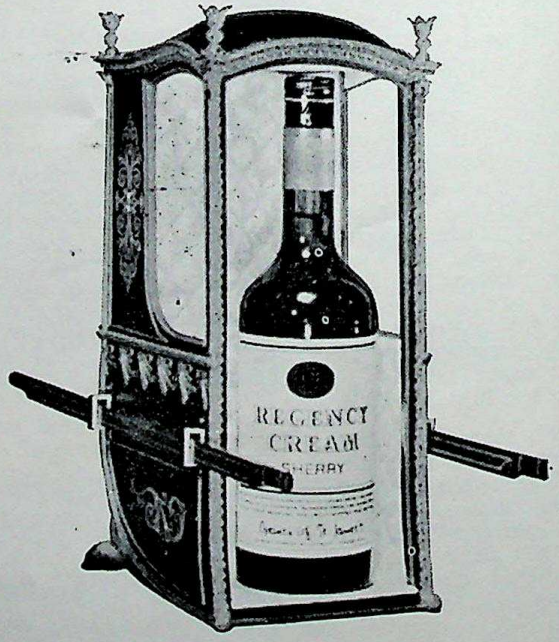

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INTERNATIONAL ESSAY COMPETITION

TO MARK

THE SILVER JUBILEE OF THE INDIAN INDEPENDENCE

Topic: **INDIA AND OVERSEAS' INDIANS**

Theme: Over ten million persons of Indian origin who live outside India in different parts of the globe retain social cutural and economic ties with India in varying degree. They like to see India as a strong and prosperous nation and are happy to do for her whatever they can. In turn, they like India to do for them what she can.

WHAT they can do for India and WHAT they expect India to do for them and HOW to go about it is the principal concern of this competition.

Competitors may deal with culture and art, trade and commerce, investment and economic development, travel, international relations etc. etc.

A good essay will identify issues clearly, examine existing policies, make specific suggestions for improvement, and recommend what administrative action is needed to implement the recommendations made in the essay.

Open to: ALL OUR READERS

(Management, staff and regular correspondents of the 'Indian' and their dependents are excluded)

Judges: PANEL OF THREE PROFESSORS whose decision will be final and binding on all competitors.

Last Date of Submission: July 15, 1972

Prizes: US$200 for the best essay
US$60 each for the best entry from:
—India, Pakistan and Ceylon
—Southeast Asia and the Far East
—Africa
—the United Kingdom
—Other countries

Notes: 1. All essays should be neatly typed in double space on one side of sheets.

2. Late entries will not be considered.

3. All essays should be specifically written for the competition, should not have been or be submitted for publication elsewhere. The 'Indian' will have the exclusive right to publish all winning entries.

4. Winners' name will be announced in the 'Independence issue' of the Indian in August 1972.

All essays should be airmailed to:

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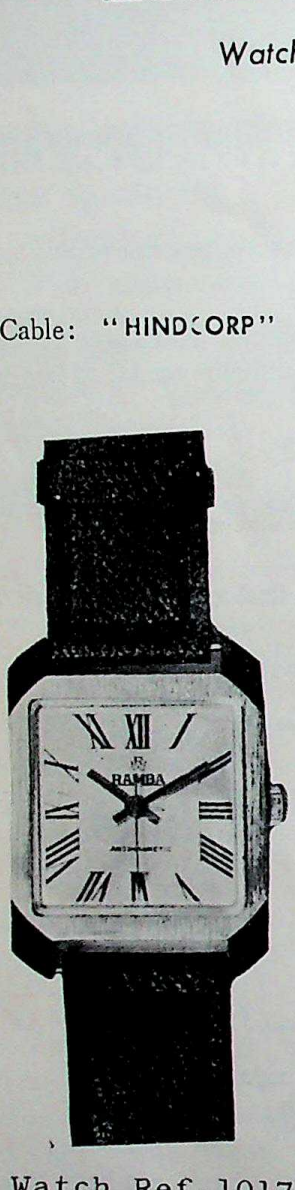

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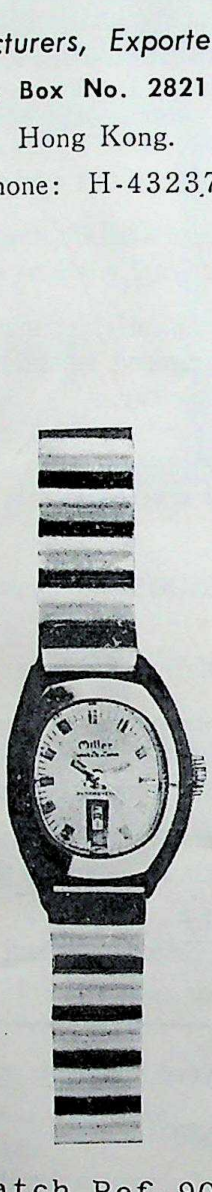

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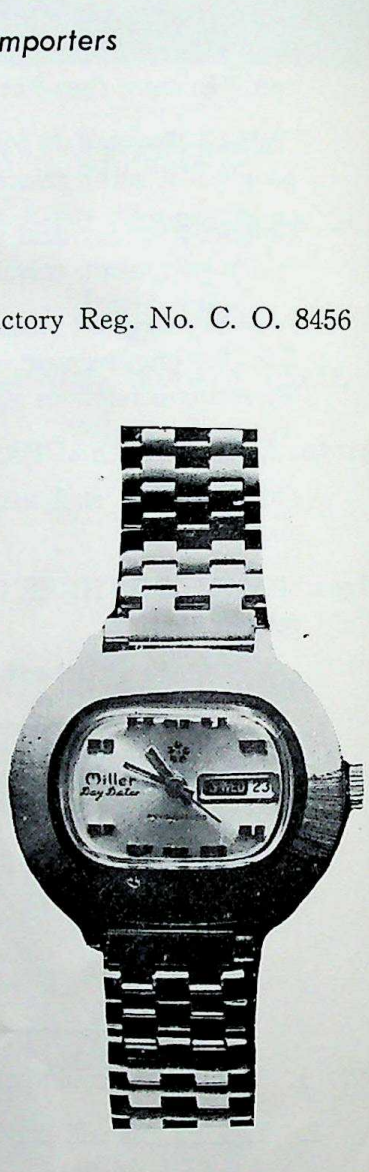

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OWNERS OF BRAND: **RAMBA, HINA, JOYAS, PREFECT, REGENT, ENFIELD.**

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LETTERS TO THE EDITOR

Readers invited

Dear Sir,

I am thankful to you for 'The Indian' you have sent to me. I am also thankful to my wife who showed to me—the beautiful news and articles, contained in 'The Indian'. It is really doing a great service to India and the 10 million Overseas Indians.

If any of you happen to come to India—it shall be my privilege to have you in my home and do some service in what ever way I can.

If an Association of Indian Overseas could be formed it shall certainly be of a great advantage to mutual friendship besides developing trade, business, commerce, Industry, etc. If there be any news here at the Indian Parliament of interest to the Overseas Indians, I will write to you. My wife is advocate at the Supreme Court and she is also very much interested to be of service to the Indians overseas.

New Delhi. **G. A. Appan.**
Member of the Parliament

Impressed

Dear Sir,

I have been very much impressed by the Indian and I thank you for your kind offer to put me in your complimentary list for six months. Your Paper appears to be very interesting and informative, and I hope in the interest of the Indian people it will continue to serve us in the International Forum for years to come. I am exceedingly busy, particularly at my age of 82. But when I am a little free I look forward to contributing something which might be of interest for your Paper.

Calcutta. **Suniti Kumar Chatterji**
National Professor of India.

Historian writes

Dear Sir,

I am glad that the Indian, publishes a sample of the Overseas Indians' opinions on the Prime Minister, Mrs Indira Gandhi.

Whenever I read about Mrs Gandhi, I am reminded of an anecete attrebuted to Dr Rajandra Prasad and quoted by Dr Rafiq Zakariya in "A Study of Nehru", when Mr Motilal Nehru, the President of the Lahore Congress, handed over the charge of his office to the newly-elected President, Jawaharlal Nehru, he had quoted a Persian proverb "He che pidar natawan kard pisar tamam kunad" (whatever the father could not accomplish, the son will bring to perfection).

In my opinion, the same proverb can be applied to Mrs Indira Gandhi. Her policies, such as countering her political rivals the country, the issue of privy purses of princes, the nationalisation of banks, the settlement of the problem of refugees, the emergence of the new nation of Bangladesh, and the defeat of Pakistan on both battlefields, have proved her to be worthy of the high position to which she has been elected by the nation. In other words, it can be affirmed that she has emerged as the saviour of India as well as a saviour of the oppressed peoples on the subcontinent.

Mr Nizamuddin Maghrebi

The future historians will accord her a place by the side of great Indians like Chanakya, Ashoka, Vikramaditiya and Akbar. Her courage and firm determination have placed her in the line of the great heronies that India threw up in the long course of its history like Razia Sultana, Rani Karnawathi, Rani Durgawathi, Rani Rudramma Devi, Sultana Chand Bibi and Maharani Tara Bai.

As a student of history, I would be happy to see Mrs Gandhi settle the language issue too. This is the proper time for her to strike the iron. The national integrity of India and the solidarity of the nation can best be maintained by adopting one official language throughout the country. As I see it, Hindi or English can best serve the purpose. The problems of collective farming, the nationalisation of private educational institutions and the institutions of indigenous banking too, deserve the attention of the great leader. I hope Mrs Gandhi will soon give shape to all the schemes that she had offered as the leader of the erstwhile ginger group of the Congress party which now is in the forefront under her leadership.

The Overseas Indians naturally feel pride at the fruition of the policies of Mrs. Indira Gandhi and they are happy and safe as long as their mother country is strong. No doubt in some countries, where Indians have settled in large numbers, they are facing difficulties in regard to their permanent settlement there. Mrs Gandhi, I feel sure, can take up the issue after tackling with the immediate internal problems of India.

Istanbul,
Turkey. **Nizamuddin Maghrebi.**

Worth waiting for

Sir,

Before I come to the main point of this leter I would like to point out that I was rather anxious as the 'Indian did not arrive till the 3rd of this month. Usually The Indian is issued by the 22nd of every month. You have said in your letter that in future, 'The Indian' will be issued on the first of every month. That would be just fine. However, your May issue was worth waiting for, specially the article on 'The Overseas Indians' and above all the biography of our Prime Minister, Indira Gandhi. The issue will be treasured for years to come. It is true that even our children may have known the name of our Prime Minister, but I am certain that very few may have full knowledge of her life from her childhood. The great leader's life is well illustrated and her early life photos are a real Gem. I sincerely express my thank to you and hope to see similar issues in future.

Yesterday one of my friend dropped in at our home and he went through this magazine. He found it worth having this magazine for the whole year. I here by enclose a cheque for his annual subscription. His issue be sent to his wife in India. This is their address.

Hong Kong. **J. T. Gianchandani.**

Informative

Dear Sir,

I have gone through one issue of the Indian and found it to be informative magazine indeed. It projects the real image of India before those who are non-Indians in India and abroad.

New Delhi. **H. P. Sharma.**

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DUBAI

'Venice of Orient' shines with gold

A popular spectator sport in this "Venice of the East" or "Hong Kong of the West," depending on which tourist blurb you read, is standing on the deck in the colourful port trying to pick out the gold smuggling boats.

Dubai is hands down and anchors aweigh the gold smuggling capital of the world. It is also the Swiss watch smuggling capital of the world.

Last year this tiny Arab Sheikhdom received from London and Zurich more than four million ounces of gold worth 425 million U.S. dollars that equals to one-eighth of all the gold mined in South Africa.

It also imported eight tons of Swiss watches, enough for each of its 80,000 inhabitants to wear 38 watches up and down his arms.

Since no one was seen smiling a smile made of all 22-carat fillings and flashing 38 watches, it was assumed the gold was heading somewhere.

Lucrative

India, where the gold price has ruled high since its import was forbidden in 1947, seemed a likely suspect, especially since a tidy profit could be turned on the five-day, 2,000-kilometre journey from Dubai, where gold free of import or export duties sells for about Rs. 300 an ounce on a free, open, and perfectly legal market.

Now that Dubai has joined the six other former Trucial States in a new nation called the Union of Arab Emirates, there is little likelihood it will be asked to relinquish its lucrative role of middle-man in the world gold market.

The swift, handcarved, beautifully painted dhows unloading their bags of gold at night off little ports near Bombay seldom return home empty. Their hatches are usually graced if not filled with silver to pay for the gold.

The two-way commerce last year enabled Dubai to ship nearly 900 tons of silver back to London, giving it at least a leg on the little of silver smuggling capital of the world, and Rs. 730 million more in business.

In the world of high finance, the centre of such exotic doings is known as entreport, which Webster defines as "a warehouse for the distribution of transhipment of goods."

Arab bazar

Dubai fits the title right down to the pot, usually the finest Turkish hashish, on its way surreptitiously to select customers around the world, along with Iranian call girls, Ethiopian homosexual prostitutes, Laotian opium, Somali aphrodisiacs and other carriage and harem trade items frowned on in less liberal customs stations.

On any given day Dubai's wide, blue-green, 11-kilometre long creek, separating the town into two halves of high rise banks and square white Persian wind towers, reeks and roars with the busy decadence of ancient Araby that sent Sinbad off to sea.

Rickety abras-tiny ferry boats on which all passengers must stand precariously-dart like waterbugs in and out the tramp steamers, coastal luggers and colourful sailing dhows.

The quayside is a babel of Baluchis in baggy bloomer-pants, Pakistanis in their astrakan caps, Persians in gold brocade turbans, sweating Abyssinian porters, chanting Arab merchants cross-legged among a mountain of goods, braying donkeys, herds of goats and sheep bleating up the gang-planks, fortlift trucks scooting about.

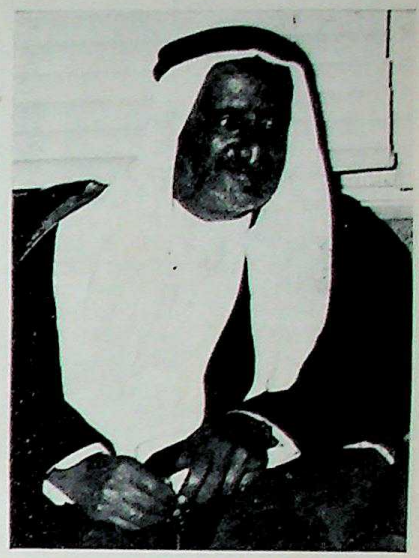
The air is perfumed with exotic spices, dried fish and the evening cook fires in the braziers high on the poop decks of the forest of dhows tied up for miles as far as the eye can see. Camels ruminate patiently in the dockside car parks, along with sheikhly cadillacs and Mercedes-Benzes.

Gold smuggling is almost second nature to the "nahodas," the Indian Ocean sea captains, who since the heyday of the slave traffic have never been finicky about their cargoes or the risks involved.

But the business of shipping millions of dollars worth of gold around the world is far too complex and expensive an illicit operation to be entrusted to such unscrupulous adventurers, no matter how romantic.

Regular gold smuggling on the scale manifested in Dubai is in the hands of smoothly run, intricately financed syndicates whose annual assets, if listed in any commercial journals, would rate them among the top 20 biggest businesses in the world.

The syndicates, only rarely open to newcomers, at an initial investment of at least 100,000 U.S. dollars, buy their gold legitimately on the open market, like London or Zurich.



H. H. Sheikh Rashid

There is nothing wrong with shipping it out of Dubai's duty free port, the risk and the profit comes in getting it to India's black market, half a continent away.

Syndicates

The gold, almost always minted into giner-snap sized 10-tola bars, weighing 3¾ ounces and valued at 160 dollars a bar, is flown into Dubai's modern international airport, recently enlarged to handle Jumbo jets.

By telex and telstar the syndicate alerts its operatives abroad that a shipment is imminent.

The 'biscuit tins,' as they are known in the trade, each containing about 250 of the 10-tola bars, unobstrusively join the cargo of the gold ships in a welter of cotton bales, oil drums, blizzards of loose rice and grain and other convenient camouflage.

The boat owners and the crew seldom see the gold until they are far out in the sea. Then they have job of repacking it into the long, slotted pockets of smuggling jackets that will be swung over by line to the fishing boats appearing off the west Indian coast to receive the shipment.

"You can't really tell a gold boat until you try to pull alongside here," said a British officer with the tiny naval wing of the Trucial Oman Scouts who once tried to haul one in an investigation of smuggling Pakistanis into the Trucial States.

"She was slogging along at four knots like any other dinky dhow, then she suddenly stood on her tail and took off at 40 knots. Bloody near swamped us." **(Contributed)**

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From Filmland

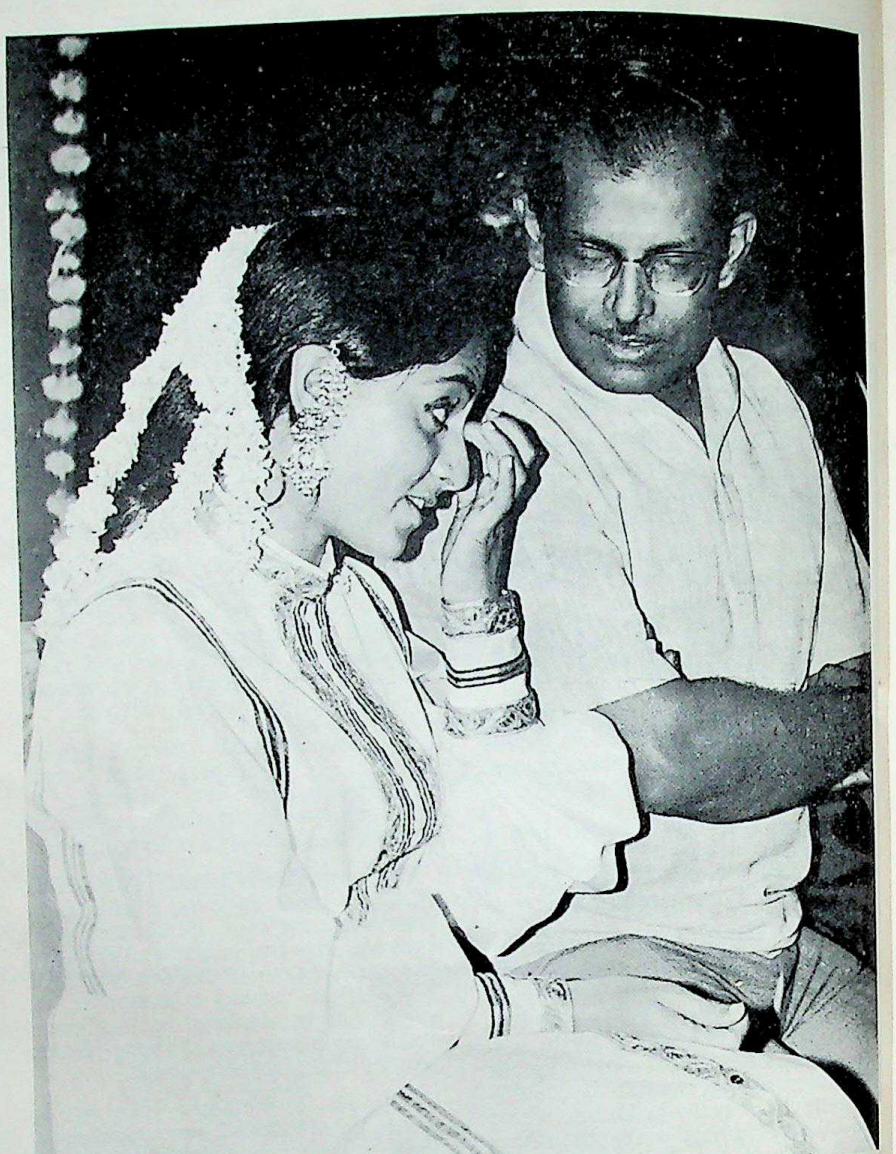
Hrishikesh Mukherjee

For a good film 'form is essential'. It need not be a low budget or new wave or off-beat but it can be expensive, in colour, with music and dance and all the big stars too, provided the theme of your communication so demands, said well-known director Hrishikesh Mukherjee in an interview.

Hrishikesh Mukherjee, who recently created box-office hits like "Anand" and "Guddi", feels that it's upto the imagination of a particular director as to how skillfully and by which means he conveys his idea through his film. If a film fails in what is aimed at, it is the failure of the director's communication skill.

Hrishida, about the various methods of picturisation, feels: Here it again depends on the requirement of the plot and director's own imagination as to whether he should present his concept in a realistic way or in a naturalistic or symbolic form. While making a good film a director first tries to satisfy himself, his own urges and aesthetic sense without bothering for that 'entertainment value' in a film. "Forget what the public would like or would not like as you are never sure what it would really be like as an entertainment. Then why not do justice to your own imagination and creative urge?" He gave an example of his celluloid poem "Anand" in which he did not bother to put traditional formulas for entertainment value but tried to present a character in his own true form who entertains by his very nature though lying on the death bed. Here it is the 'character' that entertains and not the director. Similarly he was satisfied with "Guddi's" creation but could not realise that it will be a box-office smasher. To make a character lively depends more on handling by a director, he said.

by
P. P. MARTIS
Our special film correspondent in India



Director Hrishikesh Mukherjee and Jaya Bhaduri Photographed at a filmland function.Jaya was given her first role in Hrishikesh Mukherjee's "Guddi".

About the recent Indian 'off-beat', 'art', 'low-budget' or 'Avant garde' films whatever we call it, he sarcastically remarked "where are the 'new wave' or 'Avant garde' films? And who says Hindi or Indian films have now reached that stage?" According to Hrishikesh Mukherjee what we see in the much publicised and so-called off-beat, low budget or new wave films, is nothing new. Such films are there as an exception and were there right from the beginning. On the other hand, what we see is nothing original but a mutilated, plagiarised Indian version of their foreign counterparts. If there was any 'Avant garde' in Indian films, it was presented long ago by directors like Satyajit Ray and Tapan Sinha.

About the 'new faces' flooding the film firmament, Hrishida feels, "nothing wrong with that. Industry can't survive without new faces or new talents. And if "talents' are there it must get success in any role". He cited the examples of his star discoveries of the decade, Jaya Bhaduri (Guddi) and Amitabh Bachchan (Anand) whom he spotted at once and made them 'stars' overnight. He feels that there are some new faces which proved flops and spoiled their entire career. For this the blame goes more to the 'bad roles' they had, unimaginative treatment and 'wrong selection' of the talent by the director. And to make one self matured and confident it is better to come on the top slowly, after proving one-self like Mumtaz and Sanjeev Kumar.

What future trend he visualises for the Indian cinema? Hrishida nostalgically and pessimistically nodded "No change from the present trend. There cannot be any appreciable change in the standard of films, unless there is a change in the audience taste. And this is not expected unless there is a revolution or drastic social change in the whole set-up. Attitude must change at all levels".

Hrishikesh Mukherjee proved very much correct when we see the lew

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of social attitudes of persons in high authority to have come down to a childish level devoid of all seriousness and responsibility towards such vital subjects like Natinoal honour and National struggle. If governments are there to grant tax exemptions to "anti-national" and farcical miracles, there is no scope for any progress or change in the trends of Indian films.

Shakti Samanta launches two films

Producer-director Shakti Samanta launched two films, "Anuraag" and "Paley Khan" last month at Natraj Studios.

"Anuraag" will have Ashok Kumar with Nutan, Vinod Mehra, Maushami and Master Satyajit. "Paley Khan" will feature Rajesh Khanna and and Mumtaz in the leading roles.

Anil Dhawan, Yogeeta in "Yauwan"

Anil Dhawan and Yogeeta Bali have been teamed in N.P. International's "Yauwan" in colour.

Written and directed by Ranjan Bose for producer N. P. Singh, the film will have music by Sonik-Omi.

Gulzar's new film

Shooting has commenced for N. C. Sippy's presentation of Uttam Chitra's "Koshish", the new Eastmancolor film being directed by Gulzar.

The film went into production at Ranjit Studios last month. Sanjeev Kumar and Moushami Chatterjee play the leading roles in the film. Music is being composed by Madan Mohan.

Sadhana and Anil Dhawan teamed

For the first time Sadhana has been teamed with Anil Dhawan in Geeta Productions' "Mehfil" being directed by Amar Kumar.

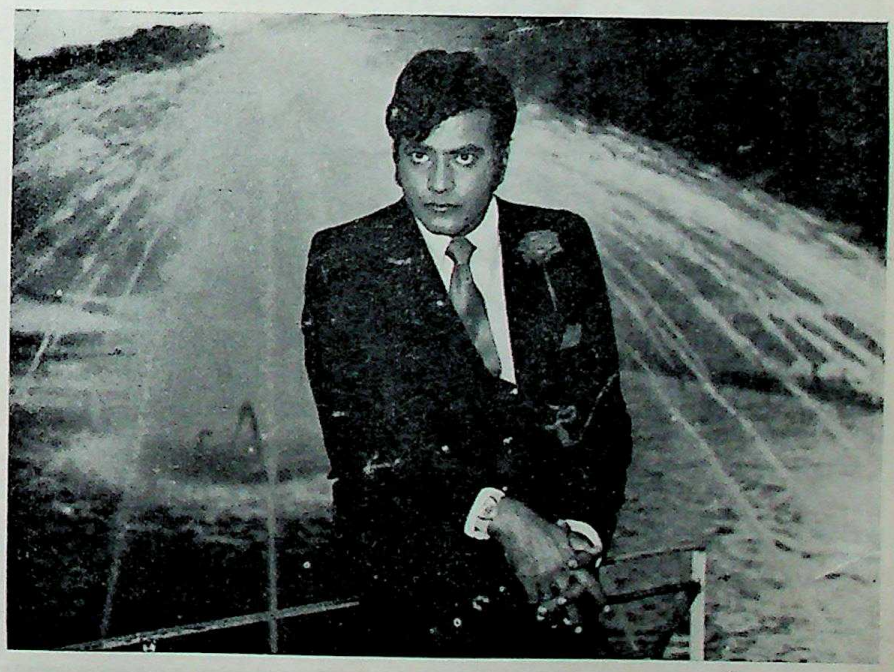
Also starring Ashok Kumar in an important role, the film has cinematography by Kay Gee.

Rajesh Khanna in "Bhola Ram"

Producer V. Gopikrishna has signed Rajesh Khanna to play the leading role in Venkateshwara Pictures' "Bhola Ram". Newcomer Moushami Chatterjee will play the female lead in the film.

Being directed by Satpal, the film has story by Madusudan Kalelkar and music by R. D. Burman.

Dharmendra and Tanuja snapped at Goa during the outdoor shooting of Raj Khosla's "Dochor", being directed by Padmanabh.



Jeetendra poses for a photograph during the outdoor shooting of "Roop Tera Mastana" at Brindaban Garden in Mysore. The film is being directed by Khalid Akhtar with Mumtaz in the lead.

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GLEANINGS FROM INDIAN PRESS

OBITUARY

— Bharat Ratna, Prof P. V. Kane died at Bombay. He was 92. Prof Kane was the creator of the "History of Dharmashastras' (see Viewpoint).

— Jamini Roy, the world famous artist died at Calcutta. He was 85. (see Viewpoint).

— Mr K. T. George, Finance Minister of Kerala died on April 3. He fainted while addressing the Assembly and expired 8 hours later in a hospital.

— Mr Jehangir J. Ghandhy, Director of Tata Industries died of a heart attack on April 17. He was 77. Sir J. J. Ghandhy was one of the principal architects of the modern Tata Steel Plant at Jamshedpur.

— Lt Gen B. M. Kaul died of a heart attack on April 18. Gen Kaul was the Commander of the 4th Corp during the Chinese debacle in 1962. Later he wrote the book "The Untold Story" on the Indo-Chinese war in 1962. The book became very controversal as was Gen Kaul.

ECONOMY

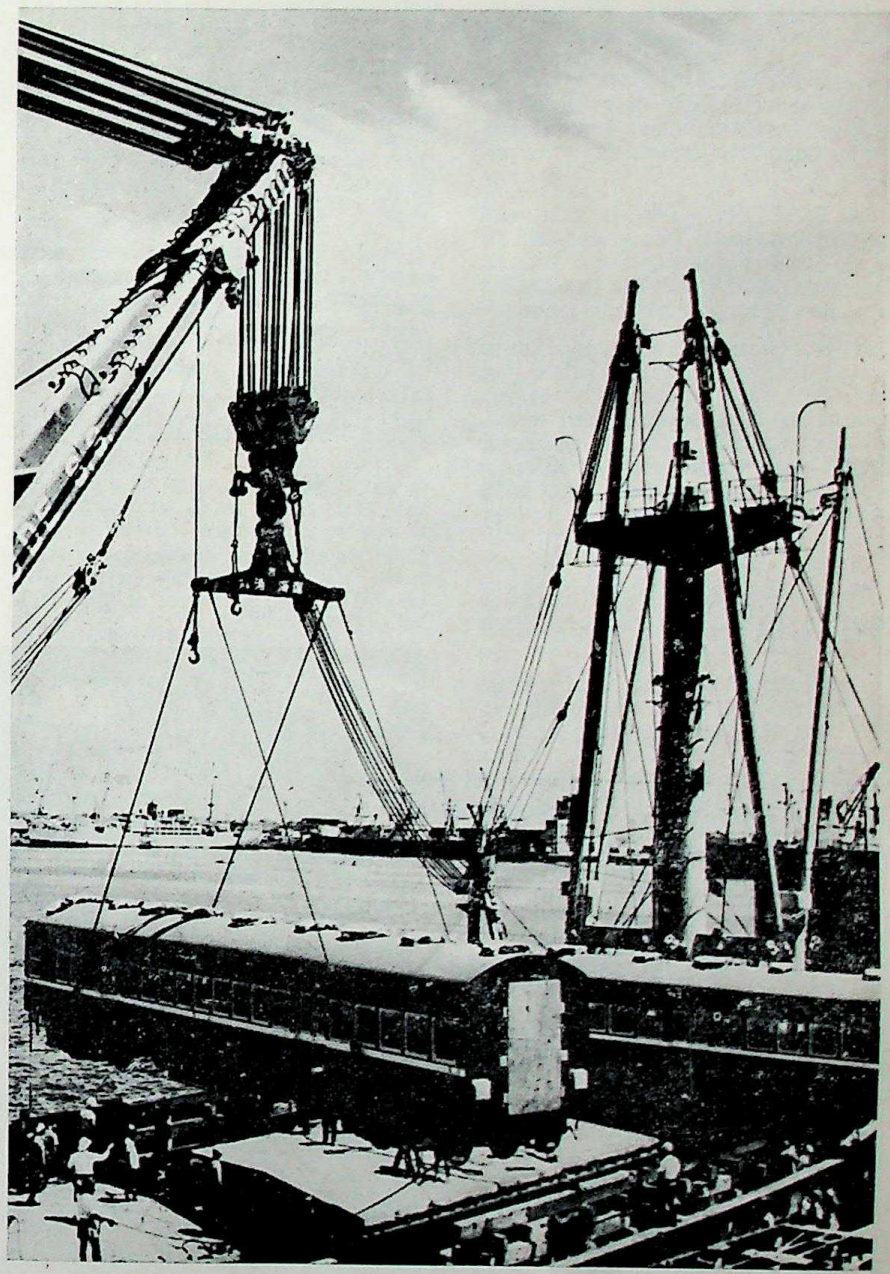
Indian Exports

Wheat

With the expiry of the PL-480 agreement with the USA nine weeks hence, India will enter the export market for wheat a d wheat products in a big way, according to the Chairman of the Food Corporation of India, Mr Iqbal Singh. Within six months from June 30 this year, the day the agreement lapses, India will have gained a major market for atta, maida and suji in West Asia.

May 31, Mr Iqbal Singh said, will mark the completion of India's first food for peace shipment with the delivery of seven lakh tonnes of wheat to Bangladesh. Nearly three lakh tonnes of foodgrains, including some rice, have already reached Bangladesh.

The FCI Chairman told a news conference in Chandigarh that eight "wheat specials" were steaming out of Punpab every day, carrying wheat for Bangladesh. Three out of these eight wheat specials are going direct to Bangladesh. The remain-



The Integral Coach Factory, Perambur, Madras has emerged as a coach building unit of international repute.

The Factory has expotred 66 bogie trucks to Burma, 45 bogie trucks to Thailand and 100 bogie trucks to Taiwan. Besides, 113 complete passenger coaches have been exported to Taiwan.

A passenger coach produced by ICF for export, being loaded at Madras harbour.

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Gleanings from Indian Press

ing five go to sea ports from where wheat is shipped to Bangladesh.

The Chairman said the FCI has set up 200 purchase centres in Punjab and 61 in Haryana to procure 10.5 and 2.5 lakh tonnes of wheat respectively in these States. The total procurement from Punjab this year is to be three lakh tonnes, and 10 lakh tonnes from Haryana. The remainder is to be procured for the FCI by the State Governments' and their respective marketing federations.

Mr Iqbal Singh said the FCI will pay the maximum procurement price of Rs 76 per quintal to the farmer. The State agencies in the two States also have agreed to pay this price.

After entering the wheat market as a sale agency to stabilise prices, the FCI, he said, has decided to set up permanent sales centres for wheat, bajra, maize and pulses in 31 major cities in the country which have a population of more than five lakhs each.

Machinery

The engineering industry has set a target of Rs 1,000 crores for exports by 1980-81.

Disclosing this last week at a Press conference, Mr Mahendra Jhawar, President of the Engineering Association of India (EA), said that unless this target was achieved the country could not attain the level of self-reliance needed for reaching the take-off stage in economic development.

Between 1960-61 and 1970-71, engineering exports increased from Rs 10.55 crores to Rs 116.6 crores. Last year exports amounted to 5.3 per cent of the aggregate production.

Mr Jhawar said unless the percentage of exports increased to 12, the target of Rs 1,000 croses could not be achieved by 1981.

Leather goods

Export earnings of leather products have crossed Rs 500 million even in the first eleven months of 1971-72 against a target of Rs 470 million set for the entire financial year. Export target has been achieved well ahead of schedule despite severe competition from other exporting countries in securing raw materials, tanning chemicals and machinery, according to the Leather Export Promotion Council, Madras.

In the period reviewed the export value of goat skins was of the order of Rs 248.81 million as compared to Rs 177.27 million earned in the corresponding period of 1970-71. Sheep skins earned Rs 156.35 million against Rs 124.46 million. The quantum of goatskins exported improved to 7 milion kg as against 5.35 million kg sheepskins rose to 3.7 million kg from 3.2 million kg.

Cow hides and kips also earned more at a level of Rs 58.5 million (5.67 million) kg as compared to Rs 49.5 million (5.33 million kg). Buffalo calf skins secured Rs 39.64 million (2.11 million kg) against Rs 24.75 million (1.78 million kg), cow calf skins earned Rs 17.54 million (1.07 million kg) as opposed to Rs 16.66 million (1.08 million kg). Buffalo hides have almost trebled their export value at a level of Rs 3.49 million (0.35 million kg) against Rs 1.23 million (0.15 million kg).

Snake skin export, however, were nearly a little oevr 50 per cent of the preceding year's export effort of 2.5 million numbers. The decline in this category was due to fashion changes in the importing countries.

Pakistan's trade losses

While India has tried to meet only the transitional needs of Bangladesh in the trade agreement signed in New Delhi last week, Pakistan's loss of trade with Bangladesh remains a colosal Rs 166.89 crores at the 1969-70 level. During this period imports from Bangladesh amounted to only Rs 92.84 crores.

In the absence of diplomatic and economic relations, Pakistan is foregoing Bangladesh's jute and tea, while Pakistan's industry has lost the 75 million customers in Bangladesh for its consumer products.

Primary products

Of a variety of primary products that Pakistan was exporting to Bangladesh, India has now stepped in for the total supply of unmanufactured tobacco, and among the manufactured goods, machinery and drugs and medicines.

Among the manufactured goods Bangladesh was exporting to Pakistan, tea topped the list, followed by jute goods, paper and board and matches. Except for raw jute (in place of the jute goods that were being exported to Pakistan), Bangladesh has yet to find market for its other products which found their way to Pakistan.

Bangladesh was also having a perennial adverse balance of trade in view of West Pakistan's economic domination over that territory. The only year when Bangladesh had a favourable balance of trade was in 1959-60 when its exports to the out outside world, including West Pakistan, exceeded its imports by Rs 21.7

35 seriously sick and wounded Pakistani Prisoners of War left for Rawalpin by an aircraft of the International Committee of the Red Cross from New Del on April 10, 1972.

Photograph shows seriously sick Pakistani Prisoners of War proceeding the plane. Also seen in the photograph are Lt-Gen H. K. Sibal, and Mr Fr Real, Swiss Ambassador in New Delhi.

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Gleanings from Indian Press

crores. In 1964-65, the adverse balance of trade was Rs 77.20 crores, which increased to Rs 89.38 crores in 1969-70.

The following two tables will illustrate the commodities and value of imports from West Pakistan to Bangladesh and exports from Bangladesh to West Pakistan during 1968-69 and 1969-70.

Composition of Exports From West Pakistan to Bangladesh

(Crores of rupees)

Commodity	1968-69	1969-70
Pakistan Merchandise:		
(a) Primary commodities:		
Oilseeds	11.50	12.46
Raw cotton	15.78	16.61
Tobacco	10.14	10.31
Food grains	14.92	35.69
All other commodities	10.30	14.73
Total	62.72	80.80
(b) Manufactured goods:		
Cotton fabrics	21.72	24.23
Cotton yarn & thread	6.12	8.63
Machinery	6.64	6.57
Drugs & Medicines	5.38	5.39
Tobacco manufactures	2.22	4.19
Metal manufactures	1.88	1.93
Rope & Mustard oil	0.74	0.40
Rubber goods	1.45	2.27
Paper and paper board	2.61	2.99
Vegetable oil non-essential	0.39	0.40
Cement	7.02	4.89
All other commodities	15.37	13.53
	71.53	75.42
Total (a plus b)	134.25	165.22
Foreign Merchandise	4.24	1.47
Grand Total	138.54	166.69

Composition of Exports From Bangladesh to West Pakistan

(Crores of rupees)

Commodity	1968-69	1969-70
(a) Primary commodities:		
Betelnuts	0.85	0.12
Spices	0.98	0.90
Wod and timber	1.17	1.18
others	7.81	14.05
Total	10.84	16.24
(b) Manufactured goods:		
Tea	25.71	24.33
Jute goods	15.83	15.92
Paper and paper board	10.96	10.91
Matches	4.27	4.48
Leather	2.96	2.81
Other articles	16.27	1692
Total	76.00	75.37
Total (a plus b)	86.85	91.61
Foreign Merchandise	0.28	0.73
Grand Total	87.13	92.34

* **1 crore = 10 million**

* * *

BUSINESS

Rs 160m profits

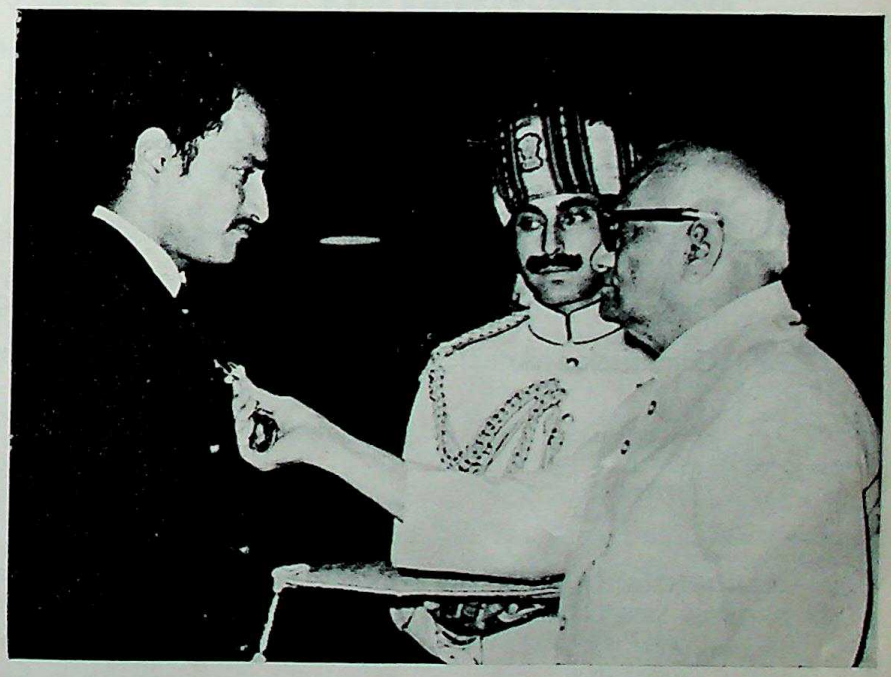
A trade turnover of Rs 3286 million has been achieved by the State Trading Corporation and its Group of four other organisations during 1971-72.

Of this, exports were of the order of Rs 968 milion and imports Rs 2207 million. The Group made a gross profit of Rs 161 million.

According to Mr Prakash Tandon, chairman, this performance was remarkable in the sense that, compared to 1970-71, exports were up by 30.6 per cent, imports by 43.8 per cent and profits by 124 per cent.

The Group has also pushed down the administrative expenditure, which was rising at 21 per cent per annum by 4.7 per cent, despite the opening of new foreign offices, increases in wages and dearness allowance and larger turnover.

Mr Tandon, who was releasing to newsmen the provisional figures of the STC Group for the year ended March 31, 1972, pointed out that the profit at Rs 161 million might appear high, but it was only 4.9 per cent of the total turnover—quite modest by the standards of the industry's profits in India of nearly 10 per cent on turnover, and of even higher profit of the private trade. What was more, out of the Rs 161 million Rs 130 million would go towards taxes.



Shri Ajit Wadekar receiving the award of Padma Shri from Shri Giri for his able leadership in the Indian Team's victory in Test cricket against West Indies and England.

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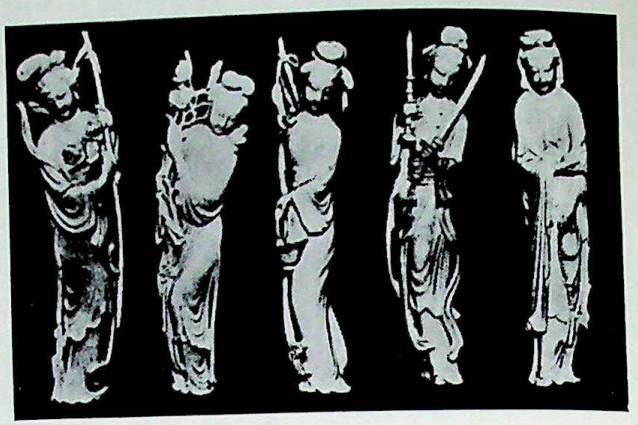

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Gleanings from Indian Press

Export-wise 1972-73 promises well and the STC Group has budgeted for an increase of 32.2 per cent—from Rs 968 million to Rs 1280 million. Of this target, the Group has already orders in hand of Rs 1050 million.

Profitability of companies rises

The target of imports has, however, been kept at last year's figures in view of the uncertainties arising from the cessation of PL-480 funds from the U.S. for the import of tallow, soyabean oil, newsprint, and industrial raw material. These were also among the STC's most profitable lines. Consequently, estimates of profits have also been scaled down suitably, allowing at the same time for some domestic price support operations like rubber and tobacco which result in losses.

The STC Group consists of the State Trading Corporation, the Projects and Equipments Corporation, the Cashew Corporation, the Handicrafts and Handloom Exports Corporation and the Indian Motion Pictures' Export Corporation.

Profitability and assets formation of the private corporate sector improved further in 1970-71, according to a Reserve Bank study on 290 large public limited companies.

The study published in the lastest issue of the bank's bulletin reveals that the value of production, sales and total income of the 290 companies rose by more than 14 per cent in the previous year. The profit margin on sales and the return on capital employed also showed further improvement.

The study covering large private companies with a paid-up capital of Rs one crore and above showed that increase in pre-tax profits was noticed in all industries mainly in engineering (49 per cent), paper and paper products (38 per cent), iron and steel (36 per cent) and cement (35 per cent).

Profits after tax also showed more or les similar trends, according to the study made by the company finances division of the Department of Statics of the bank.

However, due to larger tax provision the increase in profits after tax was less pronounced as compared with that in the pre-tax profits. In the case of cotton textiles, and electricity generation and supply, there was actualy a fall in profits after tax as against an increase in pre-tax profits.

In the case of aluminium, chemicals and cement, however, the increase in profits was somewhat higher than that in the profits before tax.

The profit margin on sales and return on total capital employed increased from 9.9 per cent and 10.2 per cent in 1969-70 to 10.3 per cent and 11.4 per cent, respectively, in 1970-71. The return on shareholders equity as measured by the ratio of profits after tax to net worth showed a rise from 10.6 per cent to 11.5 per cent.

The total gross assets formation amounted to Rs 462 crores in 1970-71 as against Rs 412 crores in 1969-70. The increased reliance on internal resources for assets formation continued in 1970-71 as in the previous year.

Scooter plant

A joint sector project for the manufacture of 100,000 Lambretta two-wheeler scooters annually is being set up in collaboration with the Italian firm, Innocenti, who are the original manufacturers of Lambretta scooters.

Innocenti proposes to go in for manufacture of cars in Italy and has offered all its manufacturing equipment for scooters, including the latest designs and tooling on an "as is where is basis."

The project will be located at Lucknow. The company for implementing the project is in the process of formation with the Government holding 51 per cent share, the Italian firm 20 per cent and the balance of 29 per cent by the Automobile Projects of India, the Indian manufacturers of Lambretta scooters.

In the budget presented by Finance Minister Chavan, a provision of Rs 2 crores has been made for dismantling the plant in Italy, its erection at the new site and for share participation in the company.

Indo-Thai ventures

Two Indo-Thai joint ventures have been established in Thailand and four more are in the offing, according to official sources.

Those under execution include one steel project and those under consideration include a cycle manufacturing project.

The possibility of increased economic co-operation and trade emerged from the exchange of views between Indian and Thai representatives during President Giri's visit to that country.

CULTURAL TIES

It is pointed out that Thailand would welcome capital goods, consultancy services and technical knowhow from India. Thailand has agreed to invite India to tender for projects financed by the World Bank.

The need for diversifying trade between the two countries has also been noted by both sides, particularly in view of the fact that India is self-sufficient in food grains.

The President's visit highlighted the close cultural ties between the two countries. It was agreed that a chair of Thai studies be established in one of the Indian universities. The two countries will also exchange troupes of dancers, musicians, professors and journalists.

Business Deals in Indonesia and Malaysia

In Djakarta an Indian industrial mission sponsored by the Engineering Export Promotion Council has had talks with the Indonesian Director-General for Basic Industrial Development.

The leader of the mission, Mr V. P. Punj said on arrival in Djakarta that his team would explore possibilities of setting up joint ventures with Indonesian industrialists and of exportnig Indian machinery to Indonesia.

Earlier the mission led by Mr Punj, a Delhi industrialist, had discussions with representatives of the Government and automous bodies of Malaysia in Kuala Lumpur for promotion of investment and industries, and to provide information on the Indian advance in industry and technology.

The delegation revealed that Malaysia has decided to call for tenders for purchase of machinery for sugar mills worth 15 million Malaysian dollars only in India instead of the usual practice of calling for world quotations. The machinery is for the Negri Sembilan state, about 70 km from Kuala Lumpur.

The state government, which has a controlling interest in the project, has decided that Indian machinery for it was the most suitable and fairly priced. The Negri Sembilan government has already decided to engage Indian technicians and knowhow.

The Mysore Government will set up a soap factory in collaboration with a Malaysian firm with a capital investment of one million rupees, according to the Official Review.

The state share in the enterprise will earn foreign exchange by export of perfumes and machinery and in the form of royalty.

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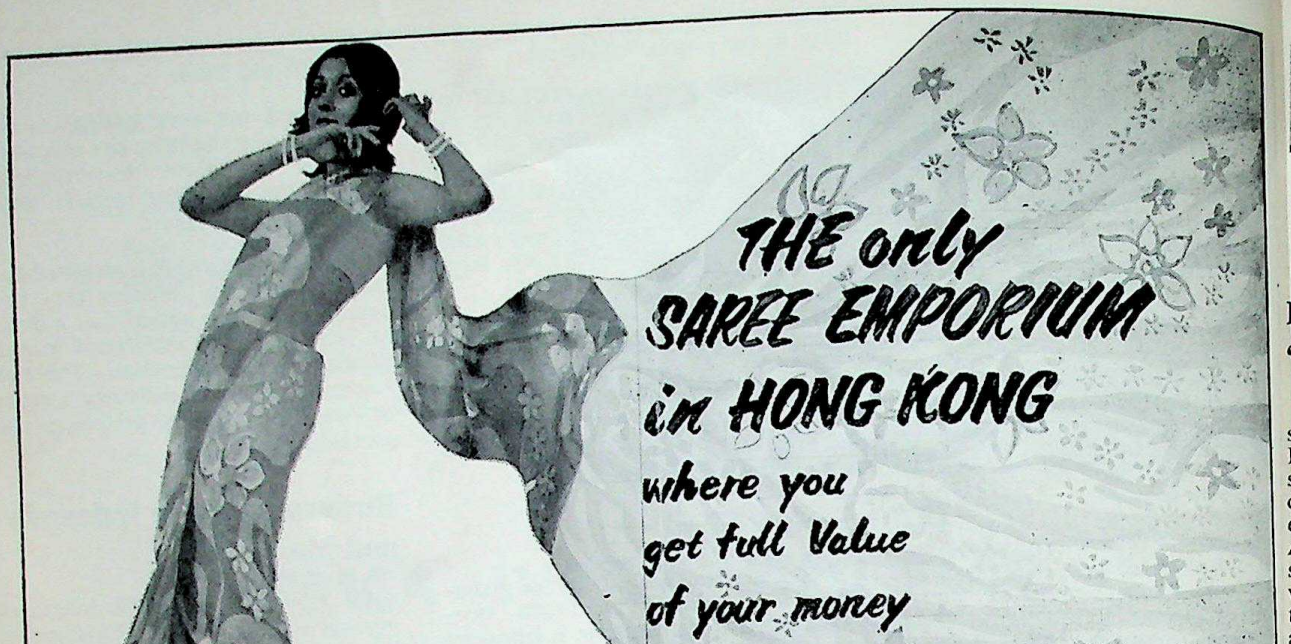

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Gleanings from Indian Press

INTERNATIONAL RELATIONS

India assures Ceylon "no territorial ambitions"

For a long time Ceylon had been suffering from the obsession that India as its giant neighbour would swallow the tiny island any time it choose. This obsession had deepened with India's emergence as an Asian power to be reckoned with, specially after the recent Indo-Pak war. Pakistan and China in particular, had been plugging this line and using it as a propaganda weapon against India. But, last week, India once again assured Ceylon that it had always believed in living in peace and friendship with its neighbours and had never harboured any territorial ambitions. The assurance came in the opening remarks made by Mr C. Subramaniam, Minister for Planning, at the inaugural session of the second meeting of the Indo-Ceylon Joint Committee on Economic Cooperation, which began in Delhi early last week. Earlier, Mrs Indira Gandhi, in an interview with a visiting Ceylonese newspaper editor, had also assured Ceylon that India had no aggressive designs on the island.

Mr Subramaniam told Ceylon's Minister for Foreign and Internal Trade, Mr T. B. Ilangarantne, who was head of the Ceylonese delegation, that India and Ceylon were committed to settle their mutual problems by discussions and negotiations.

The first step would be an attempt to restore Indo-Ceylon trade to the levels that had existed ten years ago, when Ceylon's exports to India were worth about Rs 100 million and India agreed to augment Ceylon's export earnings by stepping its purchases up to Rs 40 million this year. This would mean a fourfold increase in the present level of imports from Ceylon.

Mr Ilangaratne sought to clear some possible "misunderstanding" that Ceylon had banned import of certain traditional items from India. He said this had been done purely on an import substitution basis and had been motivated by nothing more than economic needs. India's purchases this year would include traditional commodities like arecanuts, copra, cloves, spices and chunks whose imports had earlier been cut down or stopped.

To facilitate greater exports from Ceylon to India, both sides agreed to promote joint ventures in Ceylon. India would guarantee a market for part of the goods produced there.

Concrete proposals for such ventures had been made in the field of mica, refractories, sheet glass, rubber products, graphites and motor spares. When asked what type of joint ventures would be welcome in Ceylon, the Minister said his country would prefer those based on a Government-to-Government level. He saw no difficulty in following this as he found that India was also following a similar policy. Private sector ventures were, however, not barred.

Indians in U.S. harassed

Indian students in Michigan and Arkansas, among other foreigners, are being subjected to harassment, intimidation and inhuman treatment," according to "The New York Times."

The state department, the Indian embassy and two Senators, the paper said were seeking explanations from the authorities concerned.

Senator Philip A. Hart (Democrat-Michigan) and Senator J. W. Fulbright (Democrat-Arkansas) have already asked the head of the U.S. Immigration and Naturalisation Service Commission, Mr Faymond F. Farrell, for details.

Quoting well-informed sources. **The Times** said Mr Thomas L. Pederson, the newly-appointed INSC director for Michigan, had ordered a round-up of Indian students in the Detroit area.

Students nabbed

These students were nabbed at bus stops, in the streets and in their homes on a charge of violating visa regulations by taking up part-time jobs, such as petrol station attendants and ushers in movie theatres, to help pay for their education.

At least two young Indians, Mr Chandrakant Desai and Mr Jadurai Dave, were said to have been lodged by INSC agents in a county jail in Detroit for three days when they failed to produce 2,000-dollar bonds as surety.

They were arrested late on a Friday afternoon when banks were closed and Mr Pederson reportedly refused their lawyers' pleas to reduce the bonds.

Mr Desai has since been deported, it is learnt, and Mr Dave is awaiting deportation proceedings. Both are said to have been prevented by the jail warden from telephoning friends or their lawyers and Mr Desai, who is a vegetarian, is understood to have been barred from receiving the food he wants.

Arrests confirmed

The Times quoted Mr A. G. Salturelli, deputy INSC director for Michigan, as confirming the arrests and jailing of Indians.

Meanwhile, Mr Salturelli has disclosed that deportation proceedings have been instituted against seven Indian students and that 97 others are under investigation.

He told the paper: "These people have violated the law. They have taken up part-time jobs without INSC

The Prime Minister, Indira Gandhi, inaugurated in New Delhi on April 11, 1972 a five-day Conference of the Heads of Indian Missions in the countries of South, South-East and East Asia.

Photo shows (left to right) Shri T. N. Kaul, Foreign Secretary, Shri Swaran Singh, Union Minister for External Affairs, Shrimati Gandhi, Shri D. P. Dhar, Chairman, Policy Planning Committee, Ministry of External Affairs, Shri Surendra Pal Singh, Deputy Minister for External Affairs and Shri S. K. Banerji, Secretary East, attending the inaugural session.

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Gleanings from Indian Press

permission at a time when there is a lot of local pressure on us from labour unions and community groups because of the unemployment situation. Indian students are the biggest foreign group around here, but we are also examining the records of at least 26 other nationalities."

The Times also quoted Mr Shrikumar Poddar, a naturalised American citizen of Indian origin, who is president of the educational subscription services—a million-dollar business—as saying that there is "a wave of fear" among the Indian student community of some 300 to 400 in the Detroit area.

Mr Poddar said: "There is no doubt that about 90 per cent of the 300 Indian students at the Detroit Institute of Technology have been working part-time. The INSC used to issue work permits, but now they have stopped. The students have all borrowed heavily from their families, friends or banks to come to America for studies. Without work they cannot survive, but if they are deported before finishing their studies they will remain debtors for the rest of their lives. They are terrified to go out for fear of arrest."

Mr Eustace Pereira, who acts as consul in Chicago, said he had no information and added that the only student he knew who had left the States was one who had no visa.

However, there is no reason to believe that the alleged harassment is political in nature. Many Indian students, it is known, are unwilling to return to their country, managing to stay on in various guises, not strictly in accordance with the law of the country.

Closer ties with Kabul

India and Afghanistan have agreed to have closer contacts in the economic and cultural fields.

A joint communique issued at the end of the visit of the external affairs minister, Mr Swaran Singh to Kabul says that the talks between the foreign ministers of the two countries were held in an atmosphere of warm friendship and understanding.

The communique says the Indo-Afghan joint commission, which reviewed projects, considered and accepted new proposals and programmes for implementation.

India will provide more technical assistance to Afghanistan.

While 60 Indian experts will go to Kabul, technical training will be provided in India to Afghans.

The commission also agreed to establish a planning and implementation committee for the continued supervisior of various schemes.

The commission will hold its next meeting in New Dheli early next year.

MISCELLANIA

4 new houses an hour

The Delhi Development Authority (DDA) claims it is building four houses an hour to meet the galloping demand in the capital.

The DDA's chief engineer, said that the authority's would build over 15,000 houses for various income groups every year—four times more than those built in Bombay, Madras and Calcutta. 16,000 houses would be ready in Delhi within a couple of months to house at least 100,000 people. There were already about 8,000 such houses in Delhi. He added that some 200,000 houses were needed to meet the present demand in Delhi. This, however, would take some years because of a lack of funds, technical skill and construction material.

"Dekh ke chalo" for road safety

"Ay Bhai, Jara Dekh Ke Chalo," the popular Manna Dey song in Raj Kapoor's "Mera Naam Joker," is likely to be improvised for the safety of pedestrians.

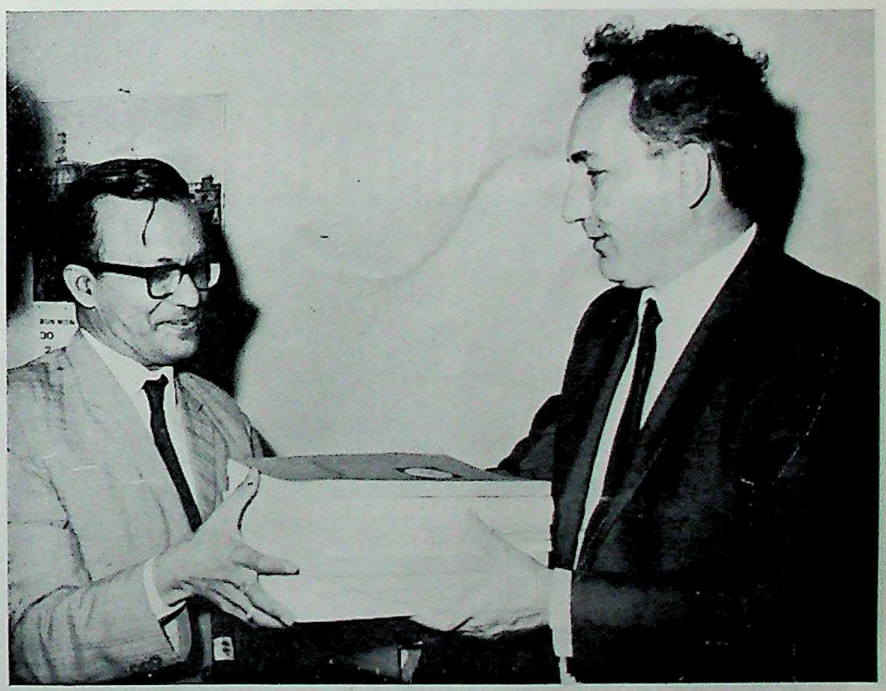
So said Mr S. G. Pradhan, commissioner of police, at the symposium on "Pedestrian safety" organised by the Best Undertaking at its conference hall in Bombay.

Mr Pradhan, who read a paper on the "Implementation and enforcement of pedestrian safety," stated he was seriously thinking of asking Raj Kapoor and his lyricist Neeraj to modify the song suitably for traffic propaganda purposes.

India ready to consider Asian security scheme

The government indicated in the Lok Sabha today that it was "prepared to consider" the Soviet proposal for an Asian collective security scheme.

The deputy minister for external affairs, Mr Surendra Pal Singh, said: "The government is generaly in favour of all initiatives aimed at the promotion of peace and security and for the reduction of international tensions and would be prepared to consider any concrete proposals in this regard."



Mr Kirsbaum, Counsellor for Czechoslavakia in India, presenting to Shri J. C. Mathur, Hindi Adviser, Ministry of Home Affairs (left), in New Delhi on April 17, 1972, Hindi books published by Professor Dr Smekel, Chief of Indologist Department, Charles University, Prague.

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Gleanings from Indian Press

Russia has expressed its readiness to study the question that the Indian Ocean area should be made a zone of peace and to solve it together with the other powers on an equal basis, Mr Surendra Pal Singh told Mr G. Y. Krishnan.

According to information available, the United Kingdom, France and the United States "have ships in the Indian Ocean."

Flt-Dinesh Kumar Dhingra, the only Indian member of a Japanese mountaineering team which set off from Manali on Wednesday, April 26, 1972, in their attempt to conquer Indrasan (app 21,000 ft) and Deo Tibba (app 20,000 ft) in North West Himalayas.

9 post offices opened daily

The posts and telegraphs department has opened on an average nine new post offices a day during 1971-72 and the total number of post offices in the country now stands at 109,823. The number of post offices before independence was 22,116.

An estimated 51 million telegrams were handled up to the end of 1971, million more than the corresponding period in 1970.

The telephone exchange capacity went up by 53,000 lines and the number of working telephones rose to 369,000. However, the waiting list of telephone applicants increased by about 49,000 and was 350,000 at the end of the year.

A new facility, "demand trunk service," was introduced on the Bombay-Bangalore route in May, 1971.

To meet the urgent need of the defence services in the wake of the war with Pakistan, the department provided 700 telephone and telegraph circuits at very short notice.

'Import a wife and a car'

If you marry a foreigner you can also acquire a foreign car.

This is the facility now provided by the government under the new import rules, a Congress member, Mr Chandra Shekhar, told the Rajya Sabha.

Participating in the debate on the fourth plan mid-term appraisal, he "invited" unmarried members of the house to take advantage of these rules, marry foreigners and acquire foreign cars as well.

Under the new rules, a foreigner married to an Indian can import a car for use in this country.

Supari not food

Is betelnut (supari) an article of food? This question came up before Mr M. A. Despande, presidency magistrate, Dadar court, in a case under the Prevention of Food Adulteration Act.

Observing that betelnut could not be considered an article of food, he acquitted Mr K. Y. Acharya, a manufacturer of scented supari, who had been charged by the Bombay Municipal Corporation with mixing saccharine in betelnut powder.

It was stated by the prosecution that the accused had sold scented supari to the food inspector on June 10 last year. On analysis it was found to be not up to the standard, the prosecution said.

The public analyst, in cross-examination, admitted that betelnut, also known as arecanut, is a drug, according to he 'Extra Pharmacopoela," published by the Pharmaceutical Society of Great Britain. He further admitted that there was no standard for betelnut laid down under the Act.

It was pointed out by the defence that even according to the definition of "food" under Section 2(1) (v) of the Prevention of Food Adultration Act, drugs and water are excluded and if betelnut fell in the category of drugs the provisions of the PFA Act could not be made applicable to it, and, therefore, the mixing saccharine with betelnut did not amount to an offence. The magistrate accepted the defence contention and acquitted the accused.

Bombay-Mahableshwar bus service

The Maharashtra State Road Transport Corporation has decided to operate an air-conditioned bus service on the Bombay-Mahableshwar route (via Mahad), on alternate days.

The bus will leave the Bombay Central, ST bus station at 7.30 am reaching Mahableshwar at 1.30 pm on Sundays, Tuesdays and Fridays. On its return journey, the bus will leave Mahableshwar at 9 am, arriving in Bombay at 3 pm on Mondays, Wednesdays and Saturdays.

The fare for this service will be Rs 24.05 for adults and Rs 12.55 for a child, inclusive of the reservation charge of Rs 1.

S. G. Gorshkov, Commander-in-Chief of the Soviet Navy and the Soviet Deputy Minister of Defence, with Shri Jagjivan Ram, the Defence Minister.

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FRANKLY SPEAKING

This column is contributed by a senior member of the Indian community in Hong Kong. It deals with the local community as seen by the columnist and with matters that interest them. Views and comments in this column are not those of the Editors, nor does the column reflect our Editorial policy. Letters addressed to the **"Frankly Speaking"** *will be passed on to the columnist for reply.*

Indepandance Day celebrations

The Silver Jubilee of the Independance of the Republic of India falls on August 15 this year. The people of India are going to make it a big celebration.

The Overseas Indian communities all over the world are also considering suitable celebrations. It will be appropriate for me to make a few suggestions at this stage. First, let there be no cocktails, balls, dances and other programmes that are of a consumptive nature. At any rate these kind of things are un-Indian. Second, effort should be made to educate the non-Indian communities about the history, arts and culture of India, especially its achievements during last 25 years.

This may be done by arranging cultural shows, staging dramas, showing Indian movies, putting up exhibitions on Indian themes etc. Show other people that Indians are not merely money makers or boozers but that they have rich cultural heritage. Third, effort should be made to build some permanent activities for the benefit of Indian children living abroad. Start classes to teach children Hindi or other regional languages.

Develop some institutions like Sunday schools where the children are told stories of Indian heros, stories from their religious and cultural books etc. Let them hear about some of our poets. Build a library for your children, a music centre for them, or a play centre, whatever be the pleasure. But let it be something that lasts over years. Finally, do something for India. Indian Associations are known to exist in at least 86 countries.

If each Association decides to set up an industry in India, or is instrumental in encouraging some of its members to do so, India will have 100 new factories, jobs for several thousand people. We have reasons to believe that the Indian Government will give special attention to such a project. These are only a few of the several things that might be done. But please do something. Do something that is dignified and is in line with the traditions and culture of India. Do something for your own children.

The dogfight

Who so ever said, "one Indian monologue, two Indians dialogue, three Indians fight" said it right. The Indians live upto this idiom wherever they might be. Hong Kong Indians have 24 known organisations of their own. One brother owes allegiance to one organisation and the second to another. Husband goes to one group, wife to another. And these organisations are engaged in absurd dogfights all the time. There are no issues to fight about and yet they do. Petty jealousies cloud rational considerations. You cannot be friendly to a person without being regarded as enemy by another. Everyone feels and says that this state of affairs does good to no one and yet nothing is being done to put a stop to it.

As individuals, these men and women are very talented, gifted and affectionate people. An Indian will sell his shirt if necessary, but he must offer you hospitality. They left their native lands in search of better harvest, stood adversities, competed with tough and established competitors, and came out with flying colours every time. What then is wrong with their collective life.

To begin with, an individual Indian lacks in commitment to anything other than himself. For healthy and orderly collective and community life, commitment to an ideology or value system outside one self is necessary. In fact, it is this requirement that distinguishes a businessman from a salesman, an industrialist from a trader and a leader from his follower. Another thing lacking is the empathy i.e. the ability to feel how the other person feels as a result of certain action. And the third thing lacking is education—education not merely as a business skill but as communicator of culture, ethics, morals and as maker of a rational personality. The extent to which social commitment empathy and education increases amongst people, they can hope for better community life. My friend on the next desk asked me, "Is this possible." I said to him, "What is the harm in trying."

To be fair to the Hongkong Indians, the dogfight plagues Indian communities in the Southeast Asia, Australisa, Africa & the U.K. as well. And causes of the malady may be no different

Are Indian agencies static

Time and again, the Overseas Indians complain that they want to do business with and in India but the Indian authorities are so obsessed with files and procedures that they repulse any advances made by the former. We are also told that the Indian missions abroad perceive their jobs as routine affair and do little of "go out and get it" business. Many of the complainants concede at the same time that they do receive prompt and enthusiastic replies whenever they write to any government agency at Delhi or Bombay. It appears that everyone is keen to do something but contact is not made and nothing gets done.

There is a need to look into this matter with urgency and it is upto the Indian authorities to take initiative in this regard. One problem seem to be is that the government officials have no experience of business and trade matters. It should be difficult for a man who never sold a fountain pen to go out and sell cranes. Equally, it should be unfair to expect a person to advise on setting up a factory without ever having experience of industrial enterpreneurship. At another level even if the government procedures stand simplified, it should be considered that Overseas Indians are not used to waiting outside offices, to appointments that are not kept, cold reception of enthusism for the country etc. They have to be handled with efficiency and courtesy to which they are used abroad. The point being made here is that the Indian authorities need to look at the technical competency and system of working its offices at home and agencies abroad.

In this regard the editors of this magazine came out with two suggestions last month. They requested the Indian Government to establish a department of Overseas Indian relations at New Delhi. They advised the Overseas Indians to set up a Council of Overseas Indians with a secretariat at New Delhi. These steps should go a long way in improving the deplorable situation.

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THE VOICE OF 10 MILLION OVERSEAS INDIANS

the indian

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Cover: The Harvest Time

samaiki

K. Sital

Pray together, stay together

Three years ago Shashi from Bangkok was sent to a school in Canada. Somewhere he got mixed up with negative elements. Since then he has been arrested twice on drug charges. Again, he is awaiting probation officer's report in Montreal. He is now 17.

Rajni, at the age of 14 was sent to a school in Darjeeling. She is very pretty and intelligent. For first two years her parents in Singapore received affectionate letters from her almost once a week, then once a month for a while. Last week they got the shocking news. Rajni, ran away with a local businessman who is 12 years older than her.

These are not isolated cases. I keep hearing heart breaking stories from parents who had sent away their children for education to far away places. An affluent Overseas Indian feels guilty for depriving his children proper education in their own cultural environment. He likes to make it up by sending children to better known educational institutions at distant places.

A child, upto the age of 10 to 12 needs paternal love, affection, attention and care. By the time children reach 17-18, being in their late teens, they are already grown up and not in mood to listen seriously to their parents. It is the age between 10 to 17 that is a crucial period in the life of a child. These are the years he should be looked after on day to day basis. It is the age when a child starts to understand worldly ways, values of life and transforms into an adult from a child. At this stage children need guidance beside love and care. And who can provide better guidance than their own parents. Living away denies them what they need most. Schooling may take care of mental and social requirements, parents can transfer values, attitudes, morals, ethics and sense of right and wrong.

How often have I advocated against sending Overseas Indian children to far away places for education and drawn angry retorts. But facts speak for themselves. If the contention is lack of Indianized schooling at your place—create one. If it is lack of social environment—provide it.

I am for educating children but not at a cost that parents of Shashi and Rajni paid. A family that prays together — stays together. Old fashioned? No, — Traditionalist? No, Conservative? No, **Practical just practical ! !**

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Personal Column

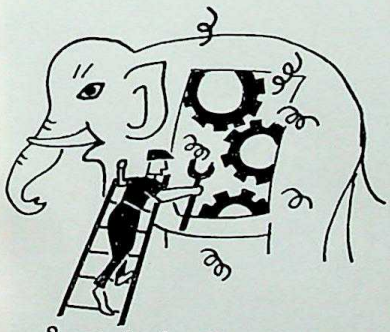
VIEWPOINT

by K. N. Vaid

Socialism on the mat

The ruling Congress party rode to power in India on a socialist mandate. The socialist Jumbo is in the test house now, and the machine is not behaving well. A major plank of the party's programme was the ceiling on urban property and rural land holdings. The party may succeed in ceiling urban properties, though it has done nothing but talk on the subject so far. Urban property involves relatively fewer persons who being businessmen cannot afford to protest very much. Taste of the pudding lies in re-distributing rural lands and that is where the party bosses are burning their tongues.

It started with a faracas between Mr. Krishan Kant, secretary of the Congress Parliamentary Party and Mr Fakhurdin Ali Ahmed, the minister in charge of the portfolio concerned. The former accused the latter of going back on promises made to voters in the Party's manifesto.



Socialist Jumbo out of gear!

The battle was continued at a meeting of Party leaders called especially to discuss the issue. Radicals, turks and hawks put bosses and state chief ministers on the mat and Mrs Gandhi had to intervene to save the party establishment. She asked accusers to be realistic, consider difficulties of chief ministers and interest of the Party as distinct from those of the people. She quietened critics under threat of disciplinary action.

The ball was set rolling again in the farming state of the Punjab. The government introduced a bill on land

The Punjabi Hoax.

ceiling in the assembly and it drew blood from Mr Krishan Kant once again. He accused the state chief minister of playing into the hands of zamindars. Supporters of the chief minister asked Kant to shut up and worry about his own State—Haryana. Mrs Gandhi has finally, asked the radicals to quit the party, if they are not satisfied with the progress of socialism. Once again, she has succeeded in enforcing conformity.

In fact, the Punjab bill is a hoax; it seeks to hoodwink people through a lengthy and complicated system proposed in its draft. Its net result will be continuation of status-quo. If the bill goes through, holdings of 30 standard acres per person will be retained, and less than 1,000 land owners out of about 48,000 persons who own such farms may have to part with some land, that is in case they are not quick enough to transfer and distribute ownership rights within families. Reality is that the ruling party in the Punjab might have to step down if it does anything different, backed as it by large farm holders many of whom are members of the assembly. And the party does not wish to risk losing power.

Promises made to people by the ruling party may be good vote catchers. But they may not be as conducive for productivity of the farming system. Too much re-distribution may make holdings uneconomical, small holdings may not be sufficient incentive for intensive cultivation. The party should do whatever promotes efficiency and productivity of the rural infra-structure. Surely, Mrs. Gandhi may find some ways to explain to voters why promises made should not be kept.

Jeeye Sindh

Friends who visited Karachi and other parts of Sindh during last three or four months have brought reports of the revival of Sindhi spirit and of contempt for the pre-war rulers of Pakistan. On landing at Karachi airport, a Sindhi visitor is more likely to be given a warm handshake and the greetings **Jeeye Sindh** (Long live Sindh). If a non-Sindhi officer shows arrogance to a Sindhi commoner, the latter is apt to retort by saying, "Why don't you go to the border and measure strength with the Indians".

Sindhis in Pakistan are beginning to re-discover their long forgotten beauty of language, secular way of life and unique blend of Hindu and Muslim thoughts in religion. They have also found that their spirit of tolerance was mistaken for weakness by the previous rulers and that they

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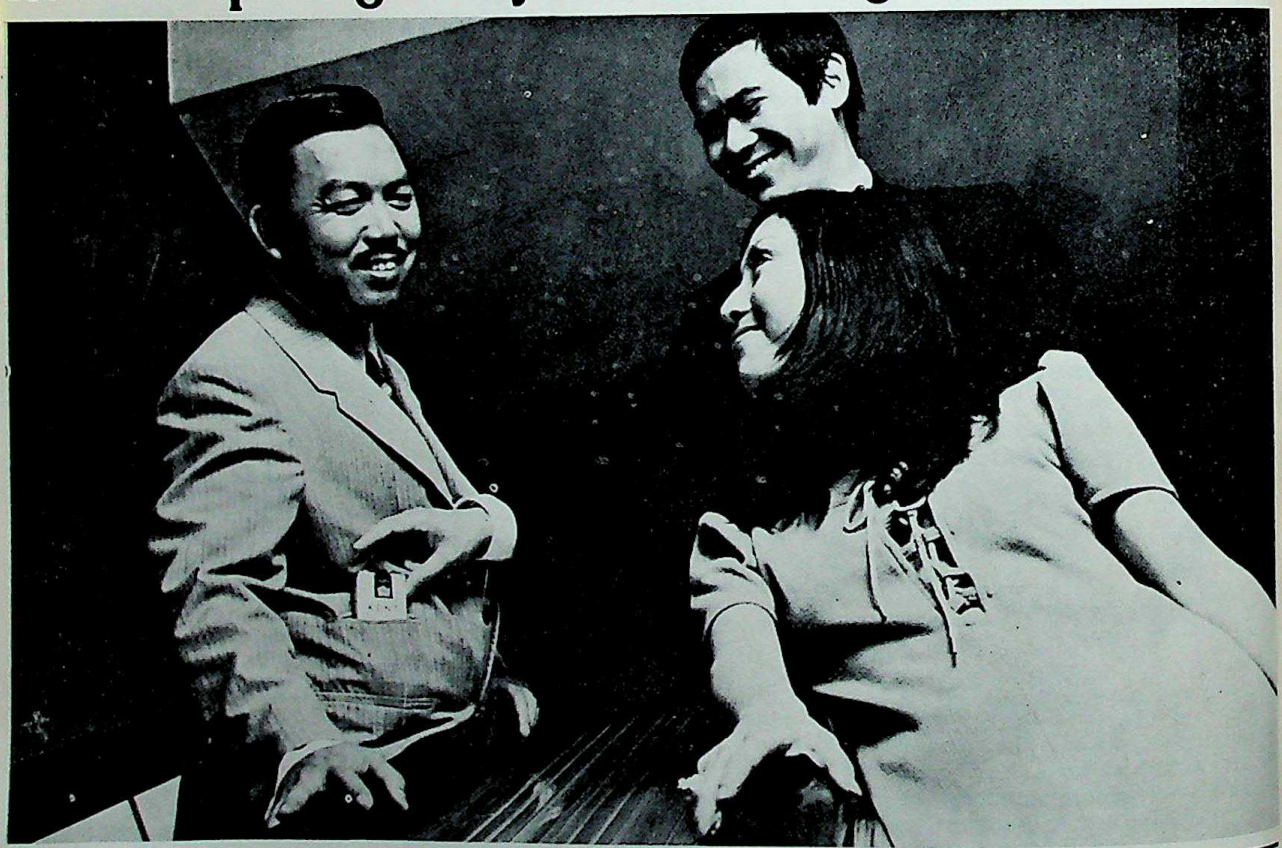

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should take to active politics in order to preserve their social identity and financial interests. Revivalism is one way to regain group identity.

Of course, social revival and cultural rejuvenation has not erupted all of a sudden. Many young Sindhi poets and writers were writing revolutionary literature since after Independence. They were suppressed by the military junta who put them in jails and banned their writings. Years ago, Sheikh Ayaz expressed the spirit of revolt in one of his poems and said,

"Speak to me, O my beloved Sindh,

Why are you silent?

Is there one, is there none, who will speak out the truth?

O Truth, impart to my enchained being Courage so fearless,

That even after decapitation,

I say what I want to say.

I will be guardian of your soil, my Sindh,

My whole being is wrapped in your being,

Your farms and your deserts are my life's breath,

My life be an offering at your alter,

My Sweet Sindh."

Ayaz was imprisoned in Pakistan more than six times. He was in jail when Pakistan went to war with India. Bhutto released him. Bhutto's rise to power in his country has also contributed to the Jeeye Sindh movement.

Socially Unconcerned.

If Sindhis in Pakistan are looking up, their counterparts in India are still a people socially unconcerned. The Sindhi speaking population of India is large enough to claim recognition for their language in the Constitution of the Republic. But no strong voice has been raised in its support. Sindhi literature has not grown in the country. There is hardly a Sindhi politician worth the name in India. Top Sindhi civil servants can be counted on fingers and the community can boast of no nationally known active leader.

Sindhis live on both sides of the border of the Indian sub-continent. A large number of them have settled abroad. Most Sindhis are well to do, many are rich. They are, by and large, secular, tolerant, talented, and enterprising people but they lack in social concern, have shown no ability to work together or act collectively. The **Jeeye Sindh** movement is a charming idea. Given the will to act, it might as well become a social force.

Unctad - III

The third United Nations Conference on Trade and Development ended at Santiago after five weeks of futile negotiations. It only succeeded in creating further bitterness amongst 77 less developed countries against rich countries of the West. The frustration of the developing countries was voiced at the concluding session by the leader of the host country who said when the rich nations want to put their minds to solve their own problems, they were swift and diligent but when it came to discussing commodity prices and access to markets, they became miserly and selfish.

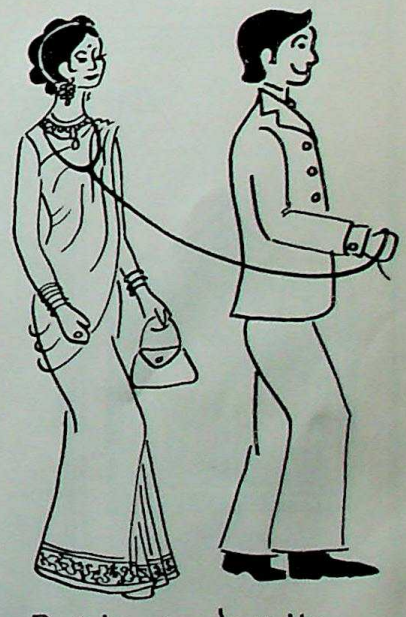
The major demands of the 77 developing countries were only a few. They wanted special measures to be taken for commodity agreements, access to markets of rich nations and export promotion. They also asked for special drawing rights in development finance and right to participate in reform of the international monetary system from which they have been kept out so far. The rich nations refused to yield on any of these issues.

The U.S. refused to recognize the importance of linking special drawing rights and development finance and it was unwilling to make any commitment on sharing monetary reforms with poor countries. Perhaps, Americans did not want to do anything to upset the status quo in their election year. The West European countries also followed the American line. Their problem was that in view of the enlargement of the European Economic Community, no single country was prepared to make any advance commitment.

Three conclusions may be drawn from the UNCTAD Conference. First, rich countries look to their own trading interests, often to the exclusion of those of other countries. Trading blocks and trade restrictions are not likely to go away. Second, poor and not so developed countries should promote their own trading blocks and impose retaliatory restrictions on trade with richer countries. And finally, the Conference brought to surface the bitter frustration of poor countries and if anything, the rich countries should read the danger signals in their own interests.

Matrimony

Matrimony is an eternal human game. In the west, a boy telephones a girl (or does she lead him on to make the phone call), fix the date and take her out. After a circle of dates in which partners may get shuffled, regular couples emerge and end up with wedding bells. Clubs, ballrooms, dance halls and more recently the flower places are the usual institutions patronized by prospective players of the matrimonial game. No such things for the Indians. Even the most westernized Indians betray traditionalism in matters of matrimony—particularly that of girls. Marriages are arranged by parents in which religion, caste, family background, education, health, looks, money etc. are given due considerations. Love is an imposition of parents on their children, the latter also find it convenient to go along with elders. I have seen almost a generation of youth in one of the most elite and modern Indian universities and I know that love marriages contracted by students or former students without approval of their families may not



Bride in bridle.

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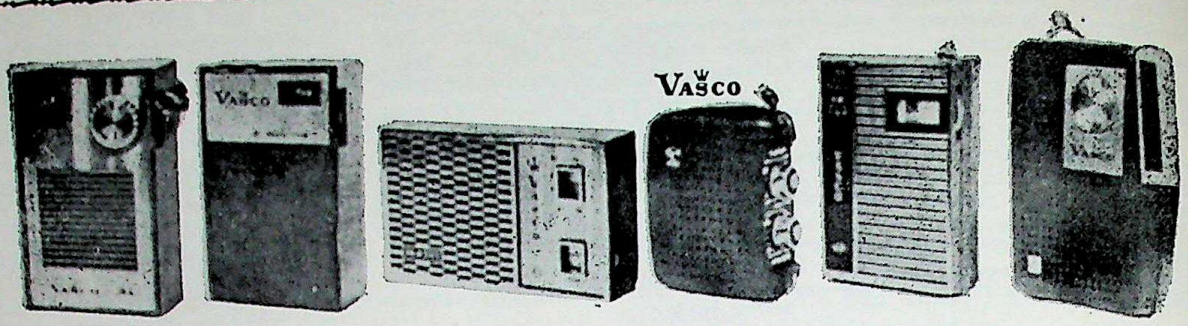

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reach three figure mark. Modernity is only skin deep. I have seen some most modern and anti-establishment girls going quietly and happily with men chosen for them by families. I also know scores of socialist and revolutionary boys who accepted arranged brides and fat dowries by saying. "Oh, I don't like it but you see, I cannot displease my mother." The youth find it convenient and comfortable to do what parents say. Conformity brings dowry to a couple which means no expenses on household items, clothes and such things for next 5 to 10 years. Cost of nonconformity involves starting life with counting pennies and living in hardship.

Decades of preachings by Gandhiji, Dayanand Saraswati, Ram Mohan Roy, Karve, Syyed Ahmad Khan, Cardinal Gracious and other reformers have made no dent on the system of arranged marriages. Changes in Indian society due to migration, urbanization, education, foreign living etc. have not changed the system. The only thing that has changed is the method of making matches. Newspapers have substituted the traditional match maker.

Some of the leading Indian newspapers such as the Statesman from Calcutta, the Hindu from Madras, the Times of India from Bombay, the Hindustan Times from Delhi, many regional papers and several newspapers/magazines brought out for circulation amongst the Overseas Indians carry large columns and full pages of matrimonial advertisements. These advertisements reflect the Indian society as it really is—with all its dirt, idiocyncracies and traditionality. Advertiser is always the family, seldom a groom or bride to be. Exception was a recent insertion I noticed in an American newspaper wherein a "smart, exceptionally charming, westernized Gujarati girl" invited matrimonial correspondence from marriage minded serious bachelors, M.S. or Ph.Ds. Those who look for brides usually want virgin, good looking and accomplished girls from respectable families. Enquiries reveal that respectable status of the family is judged in terms of size of the dowry offered, looks and accomplishments of a girl are mere bargaining points, though no one told me how the virgin state is established; perhaps they want to say that the girl should not have been married before or was not involved in any publicized scandal. Those looking for grooms generally require that the candidate is tall, handsome, healthy, educated, good earner, business executive or senior civil servant and belonging to a well to do and respectable family. Since most boys and girls do get married as shown by the Census data, it only proves that most Indian families are well to do, all men are handsome and healthy, and all girls are accomplished and good looking. Shame to the Indian planners who say that India is poor or that people need education. Indians can also feel proud that they are the most handsome and respectable people. What self-righteousness! What conceit!

Again, most advertisers mention caste. Some are honest enough to insist that the other party should be from such and such caste. The hypocrates only mention their own caste and thereby let others know whether they are eligible to apply. They say a "sarawat brahmin requires..." or a "lingayat seeks..." or "a kayastha from Calcutta invites correspondence ....."

The Overseas Indian is a special category in marriage market. A proud father may advertise that his son lives in America, earns Rs. 4,000, owns an impala car and is visiting India for 2 weeks to get married. An ignorant Indian who has a daughter to throw off the shoulders is attracted, not knowing that in America even a garsscutter or a waiter earns as much as Rs. 4,000 a month (Minimum wage US$1.50 per hour) and it is easier to own a car than to own a bicycle there. Those living in the U.K. offer the bait that the boy owns a house and hide the fact that it is a country house bought on instalment basis in a London ghetto for the coloured.

Delhi is the principal centre of matrimonial trade. Local papers carry the largest number of matrimonial ads. Some enterprising youth play the matrimonial game very sportingly. They respond to advertisements for grooms and arrange to meet the 'bride's party' over weekends and enjoy lavish entertainment from adoring mamas and coy beauties. It is a good way to spend enjoyable ends. An Overseas Indian can spend two weeks in Delhi for a song if he cares to announce in advance his bachelor state and intent to get married.

I know several Overseas Indians living in the U.K. and the U.S.A. who are passing through agonizing periods of their lives.

They have lived abroad for long periods and children have become teen agers. My friends don't object if their sons date girls and spend late nights out. But they are not prepared to give similar freedom to their daughters. They object to their daughters' accepting dates and don't allow them to stay out late. This brings conflict in the family. The only solution in sight is to return to India which is not easy. Some do return, accept whatever jobs are available and curse the day when daughter was born. Others break up their families by sending them to India. The wife may return to her husband only after getting rid of daughters.

Whatever matrimony may mean to a westerner, to an Indian it is not a game. Marriage is a method of redistribution of wealth, of bleeding or suffocating brides' parents blue, of coming into money by a young couple. It is a medium through which centuries old traditions are passed on from one generation to another. Indian marriage considers everything but love, it makes parents of daughters to spend sleepless nights and breaks up families. It is a major source of revenue for newspapers, caterers, music players, petty municipal officers and priests in India.

To an Indian, matrimony is economics, not love.

Unpaid bills

As many as 83 members of the Lok Sabha and 60 of the Rajya Sabha together owe more than Rs. 116,000 in telephone bill arrears. Mr N. K. P. Salve, a sitting member belonging to the ruling party, tops the list with arrears amounting to Rs 10,220. Some of the other prominent defaulters are Mr V. K. Krishna Menon, Mr C. C. Desai, Mr S. M. Banerjee and the Maharaja of Dhrangadhra.

The most interesting part of the story is that the telephone department, which does not hesitate to cut off the connection of any subscriber who fails to pay his bills on time, has done nothing of the sort in the case of the M.P.s. It knows that the legislators are a class apart.

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SPOTLIGHT ON OVERSEAS INDIANS

KAILASH RATHOUR

Kailash, the mythological abode of lord Shiva, signifies, calm and serenity. The name also suits a Hongkong lady who bears it extremely well. For Mrs Kailash Rathour is a very serene person who is untouched by the restlessness and tensions of a hot spot like Hong Kong.

A person's activities are reflected on his face, his actions are an echo of his thoughts. If this is true then perhaps Mrs Rathour's serenity is due to the many hours she spends in the Hindu Temple. An ordent devotee, she rarely misses her Thursday Satsang. In fact if God were keeping a register of regular attendance He would have no quarrel with Kailash! She believes in simple living and high thinking. A devoted social worker, she was reluctant to talk about herself. But what she wouldn't tell me, I already knew for good work cannot be hidden under a bush for long. Her Thursday mornings are committeed to the Red Cross since a number of years and she is always ready to join in any new venture they decide to embark upon.

Without exaggeration Kailash is a cook par excellence. Her dishes are almost an art and not just something to be eaten to fill the stomach. Nor does she limit her talents to the family table. Any deserving cause begets her full support. Be it an occasion at the temple, or the Leper's Bazar or an Easter Fete, out come batches and batches of hot sizzling Jalebis and Ladoos from her kitchen.

Kailash is also well known in Hongkong for the Yoga lesson she gives at the temple. She herself picked up the art many years ago from Swami Satchitananda when he visited the Colony. Since then her classes have been a real boon to weight watchers and others who want to keep fit.

An extremely modest person, it was difficult to coax anything out of her. Frankly she said "What is there to tell, we are very simple people". When I asked about her hobbies, she laughed merrily and invited me to join her on a market tour, "Amah problem being what it is and with my activities, a day is just not long enough".

Mother of four grown-up sons, proud grand mother of two and a third on the way, hers is a full and satisfactory life. An ideal housewife, a woman at peace with herself and the world, hers is a life many might well envy. Peaceful and contented, Kailash is a rare phenomenon in the turbulence of today. — **Lavina Melwani.**

SHASHI MOHINDRA

Pretty, youthful, artist, social worker and a mother of three children—that is Shashi Mohindra. She lives in Bangkok. Last year she was unanimously elected secretary of the United Nations Women's Club of Thailand. She organised a hobby exhibition at Bangkok. Her Active interest in the Bangladesh Refugee Relief campaign endeared her to the Indian community and the Thais alike. She may be new to Bangkok but is not new to social welfare and Indian art.

Before coming to Thailand, she lived in South Korea, Belgium and at Geneva. Wherever she went, she soon found herself in leading roles with organisations engaged in welfare and cultural activities. She finds this all very exciting.

She is an artist. Her paintings have been exhibited all over Europe. Her work has been much appreciated and in 1963 she won the 'Silver Medal' at the International Painting Exhibition held at Vienna. She has been seen on the television in Europe and Japan and interviewed by various radio stations.

How does she feel being somewhat a celebrity? She is happy about it—even proud, and she loves it. How does she find working with and for people of different nationalities? She has a quick answer, "You have to be yourself, to be Indian first. Others like you for what you are, what you represent and what you stand for. From this acceptance grows respect and working relation gets established. Soon they forget even your nationality. You are only a good soul, a helpful person and a willing worker".

What do people like most in international welfare work? "You do something for your country and do something for other communities as well," she replies.

These answers may make Mrs. Mohindra appear like a philosopher which she isn't. She is an intensely practical woman and gives answers on the basis of having lived abroad for over two decades and worked with all sorts of people under varying circumstances.

She would like to meet Indian women and their organisations all over the South-east Asia. She hopes to hold exhibitions of her paintings in Hong Kong—"Some day soon, I hope".—**K. N. Vaid.**

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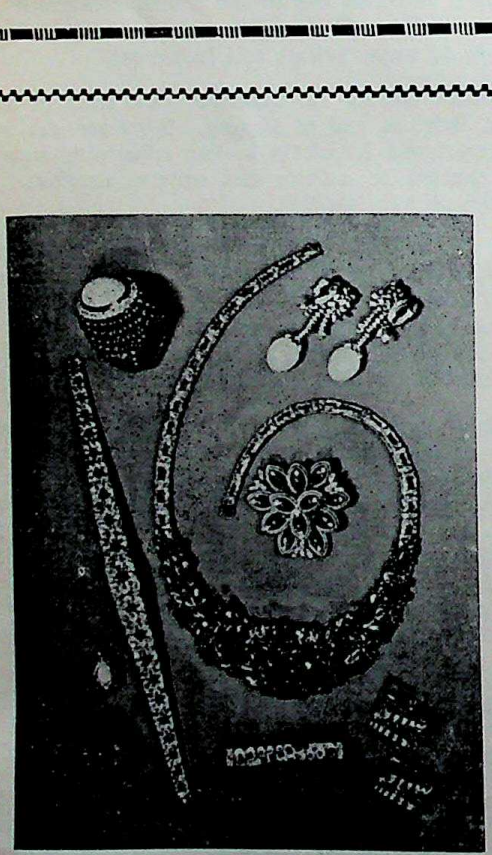

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Courtship Games

Courtship games are found in some traditional societies where boys and girls are segregated from puberty or earlier until an engagement to be married is desired, or, in cultures with a tendency towards puritanism, until the wedding day.

I

The Meo, a hilltribe in northern Thailand, have a courtship game that deserves to be called "Passing the Buck" played not as a dress rehearsal for married life but rather as a kind of Oriental May-Pole Festival.

For the previous year the unmarried girls, with assistance from their mothers and grandmothers, have been making beautifuly embroidered pleated home-spun skirts which can swirl gracefully around about a girl's legs when she walks with an ever so slight swing of the hips; and can be flared out to hide her legs when she is sitting on the ground turning her into an exotic jungle flower. The skirts ready, three days of courtship games begin.

Boys from the neighbouring hills arrive, each with a buckskin leather ball a little bigger than a baseball but lighter. Equal numbers of boys and girls form two lines, one of boys and one of girls, separated by thirty or so feet of neutral territory. The boy throws his ball to his partner and she catches it and throws it back. It is not a really difficult game to play.

The boys are better at it than the girls and rarely drop the ball which makes it all the more humiliating for one of the boys when he does.

If a girl drops the ball she is forgiven, on the first day anyway, when players are still changing partners.

By the third day however players have chosen their preferred partners and the girls are not forgiven for dropping the buck and they must pay a forfeit: delicately promising to give their partner an article of jewelry and, when they have no more to give, of clothing. At dusk the games are over and the pairs break off, the boys to get what was promised them, the girls to try to win them back. If everyone is happy, especially the parents, a bride-price is agreed on and the marriage game begins shortly after.

II

Closer to Bangkok, in the outer suburb of Phra Pradaeng Saba, a kind of skittles and another non-game, is played by the Mons there, people who migrated from Mon territory at the head of the Malay Peninsula in Southern Burma during the early part of the last century.

Girls dress in their finest clothes sit in a line. Parents listen in through wide cracks in floor boards.

Saba is the Thai name for a kind of vine with a large smooth flat circular seed that can be used to play the game, although a wooden disk is generally used now.

There are two kinds of pins, the male one which has a diameter of abodut six inches and the female of less than half this. Again, the unmarried boys and girls pair themselves off. The girls sit on one bench facing the boys on another. The boys are again the guests. Everyone sits under the house of one of the girls' parents limiting the number of players to about ten.

Girl crawls over the line and prepares the way with a little bit of solo dancing. Boys let her do it as they can talk of love to her.

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A Mon house has floor that is not nailed down so there are wide cracks between the floorboards through which the parents can hear everything that goes on beneath and observe too when necessary.

The girls are dressed up in their finest clothes, i.e. Mon, fashion, and in front of each of them is a female saba standing on edge, and the boys do likewise. It is not a team game and each pair plays its own game. The boy begins by throwing his male saba and shouting as he does the particular and shouting as he does the particular posture in which he throws it.

Each village in the district has its own sequence of a dozen or so postures from which a throw must be made, which gives the girl's the advantage when it is their turn for it is the sequence of their own village.

The boys who are the strangers must learn the girls' repertoire before they can pretend to efficiency, and if they play the game in another village with other girls they must start learning all over again.

Now, should anyone fail to knock over his partner's pin, the non-game part begins, for the saba must be retrieved before continuing the game, and this can only be done by leaving the home line, crawling over to the other, and persuading the partner to return it, with a little bit of solo dancing to prepare the way. There's no rule however that says how many times a person is allowed to loose, nor what the penalty should be for a boy who "clumsily" hits the saba of the girl beside his partner, an infidelity which surely requires at the very least a strong reprimand.

Having retrieved the saba the game continues. A player continues throwing until he has exhausted the village's repertoire and then it is his partner's turn to play.

Most boys will allow the girl to retrieve her saba as many times as she likes for it gives them more opportunities to talk to her love while ostensibly taking about the game.

The game goes on in this way not just into the small hours of the morning, but onto daybreak when the youths and their parents above can finally get some rest.

In southern Thailand saba is a man's gambling game. A row of disks is set up on a smoothed earth floor and a "shooter" spins a disk so that it spins a curved course towards the pin. Bets are laid beforehand on the number that will topple. Nowadays in Phra Pradaeng, during the Songkran Festival from the 13th-15th April. saba is an amusing side-show that draws crowds from Bangkok.

* * *

A bag of laughs

Six year old Johnny came downstairs bellowing.

"What's the matter?" asked his mother.

"Papa was hanging pictures and he just hit his thumb with a hammer," said Johnny.

"That's not so serious," soothed his mother. "A big man like you should not cry at a trifle like that. Why didn't you just laugh?"

"I did," sobbed Johnny.

●

Pastor: "Good morning, Shirley. I hear God has seen fit to send you two little twin brothers."

Shirley: "Yes Sir, He knows where the money's coming from too. I heard Daddy say so."

●

During animal week, the youngsters told about their kindness to pets. One little boy said "I kicked a boy for kicking his dog."

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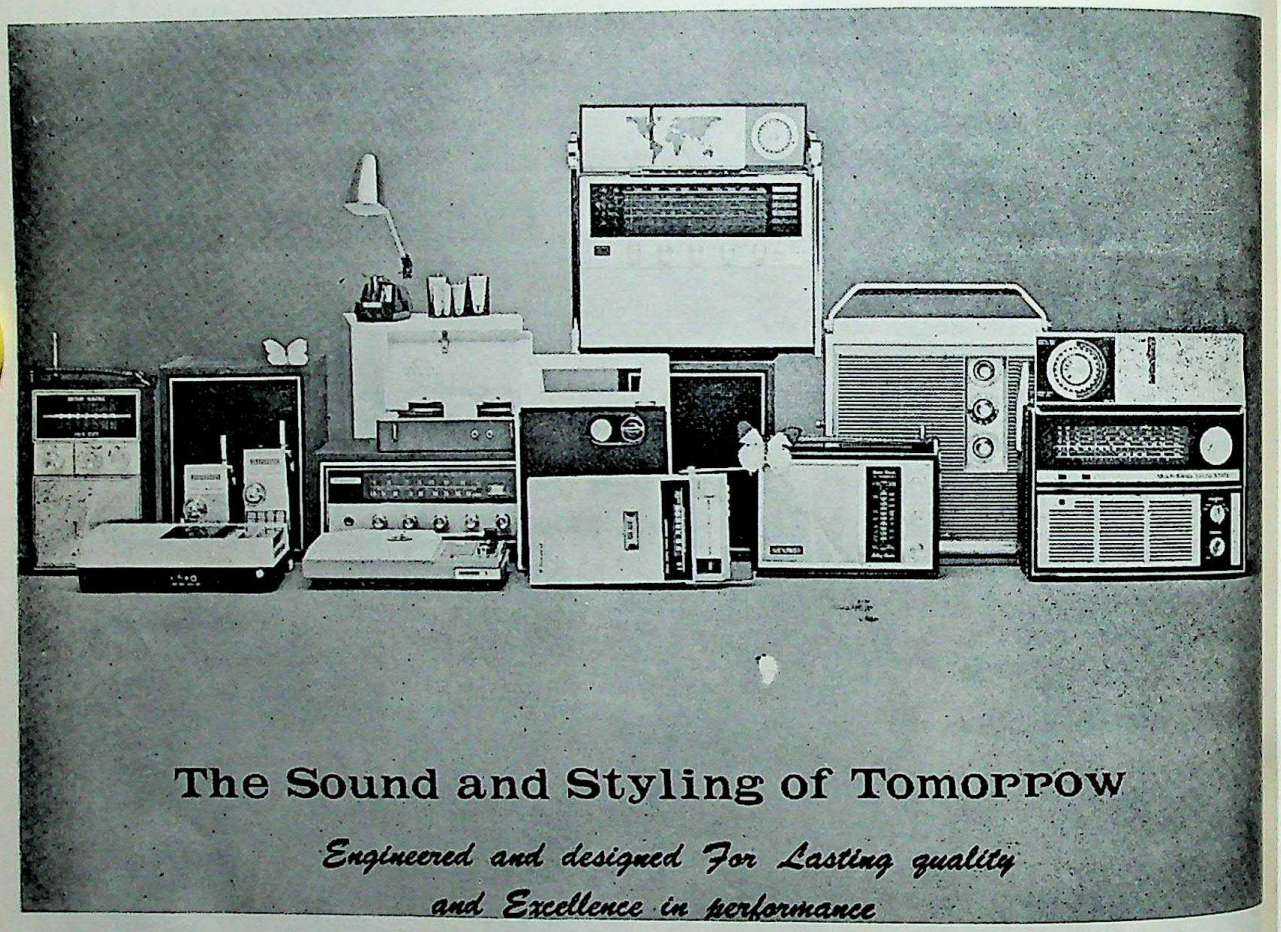

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INTERNATIONAL ESSAY COMPETITION
TO MARK
THE SILVER JUBILEE OF THE INDIAN INDEPENDENCE

Topic: **INDIA AND OVERSEAS' INDIANS**

Theme: Over ten million persons of Indian origin who live outside India in different parts of the globe retain social cutural and economic ties with India in varying degree. They like to see India as a strong and prosperous nation and are happy to do for her whatever they can. In turn, they like India to do for them what she can.

WHAT they can do for India and WHAT they expect India to do for them and HOW to go about it is the principal concern of this competition.

Competitors may deal with culture and art, trade and commerce, investment and economic development, travel, international relations etc. etc.

A good essay will identify issues clearly, examine existing policies, make specific suggestions for improvement, and recommend what administrative action is needed to implement the recommendations made in the essay.

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Judges: PANEL OF THREE PROFESSORS whose decision will be final and binding on all competitors.

Last Date of Submission: July 15, 1972

Prizes: US$200 for the best essay
US$60 each for the best entry from:
—India, Pakistan and Ceylon
—Southeast Asia and the Far East
—Africa
—the United Kingdom
—Other countries

Notes: 1. All essays should be neatly typed in double space on one side of sheets.

2. Late entries will not be considered.

3. All essays should be specifically written for the competition, should not have been or be submitted for publication elsewhere. The 'Indian' will have the exclusive right to publish all winning entries.

4. Winners' name will be announced in the 'Independence issue' of the Indian in August 1972.

All essays should be airmailed to:

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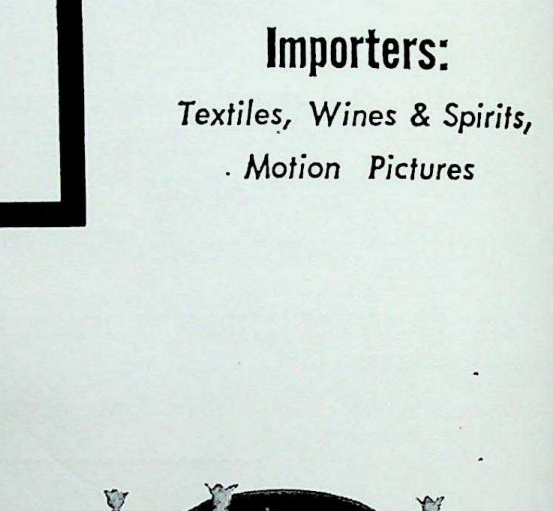

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Hinduism and Buddhism

their relationship in Thailand

Buddhism is the main religion of Thailand. It is the offspring of the Hindu religion and its formative years were in India in the environment of Hinduism. As a result, many of the assumptions of Hinduism form the foundation for Buddhism. It was an attempt by its founder, Gautama Buddha, to get a purper form of Hindusm which had affected his early life.

About ninty-eight per cent of the thirty-five million people of Thailand follow the Buddhist religion. Among the other two per cent there are Hindus, Muslims and Christians. The Hindus are mostly of the Sikh sect. They live in a closely knit community hardly mixing with the rest of the population except in their daily occupations. The Muslims are mostly of the South while the Christtians are mostly of the Roman Catholic sect.

The language of the people is **Thai. Its script is a modified form** of Sanskrit. It uses the same alphabet as the Sanskrit language such as **Ka, Kha, Ga, Gha,** etc. Many of the words have the same meaning as in Sanskrit. Examples of this can be seen in words such as **Chandra** for moon; **nari** for woman; **surya** for sun; **ratry** for night; and **aruna** for morning.

The Thai language itself is of a mixed origin. Some words are monosyllabic as Chinese. The word for water is **nam;** for eat is **gin.** These are older than four thousand years but about five hundred years ago newer words of Sanskrit origin wree added. Gradually, some Malaysian and Japanese words were also added. English words are few and these are mostly confined to technical matters.

The influence which India and the Hindu religion have had on the country and its people can be seen from the names of places and people, and from religious customs and religious practices. Many places have been given names from the **Ramayana** and other religious books of the Hindu religion. Vishnu Lok is the name of a province about five hundred kilometers from Bangkok, while about one hundred kilometers north of the capital is Ayodhya. Some of the Emperors of the country are known to have associated themselves with the dynasty of Rama.

Buddhist scripture is written in the **Pali** language but the script is in **Thai.** This is due to the fact that the country has a long history dating back to hundreds of years before the birth of Christ and also that it has always been an independent country. Sanskrit, the language in which Hindu religious books are written, is not taught in secondary schools in Thailand but it can be studied at university level.

When religious practices are obesrved in Thailand it is seen that there are many similarities between Buddhism and Hinduism. Like Hindu Temples, Buddhist Pagodas are also decorated with images. This forms an important part of worship. Many of these images are of the various attributes of God such as Vishnu, Indra or Ganesha. As with the Hindus, these images are not worshipped but form aid to devotion. Most of them are symbolic of the Supreme God who from time to time had revealed Himself in mortal form. By following their examples it is thought that spiritual realisation can be achieved for they provide the knowledge that is needed to obtain salvation from the worldly life.

by

S. Dindyal

The central theme of Buddhism is Self-realisation of the individual by following the path of the Buddha. There is the possibility for each individual to attain this salvation or, as some schools of thought put it, the Divine. Earthly incarnations such as the Buddha are necessary to make man conscious of his defects and thus put him on the right path.

In Temples as well as Pagodas gifts are made, incence burnt, prayers are chanted and meditation takes place. Here the religious devotion of the Buddhist can be seen as somewhat parallel to that of the Hindus. Worship also is on a personal and individual basis. To worship in Temples and Pagodas, all are required to first have a bath and, before entering, take off their shoes and other leather garments, and then squat on the floor.

Most people in Thailand have small shrines in their homes where offerings and devotion take place daily. In addition to this there are spirit houses which are erected for those who are dead in the family. Here offerings are made regularly because it is believed that the spirit of the dead is always around. This belief stems from the fact that Buddhists also believe in Karma and Reincarnation.

Hindu priests determine the sites for these spirit bouses. The priests are called Brahmins because they belong to the priestly caste of the Hindus. They also do most of the rituals connected with these spirit houses. The origin of these houses are unknown. Some people believe that it may be of Hindu origin. But whatever is the case, the fact remains that just as the Hindus pay homage to their dead, Buddhists also believe that it is their duty to honour these departed souls.

It should be mentioned that since Buddhism lays great emphasis on personal devotion all male individuals in their early life are required to take the vow and become a monk at least for a period of time. The time varies and it may last from one week to three months. Monks are supposed to be free from worldly cares and spend most of their time in prayers and devotion, hence it is thought that to take these vows is the duty of every male as it signifies that there is something more elevating than the material world.

At all religious and other ceremonies such as births, marriages, deaths, etc., Hindu priests play an important part. All the rituals are performed by them while the Buddhist monks chant prayers.

One of the reasons for this lingering of Hinduism in Thailand is the fact that traditionally all kinds of the country had in court priests of various religions. They patronised all religions and in court ceremonies all of them had a part to perform. Most ceremonies, however, were performed in turn by Buddhists monks and Hindu priests.

To underline the extent to which Thai people accept the teachings of Hinduism many of the sacred books of the Hindus are read and studied. The **Bhagavad Gita** has been translated into the Thai language and the **Ramayana** is studied as literature in schools. Also there are religious gatherings every month at fixed times according to the lunar calendar.

(Courtesy: Journal of The Bharat Sevashram Sangha, Sussex U.K., No 48, Jan. Feb. 1972).

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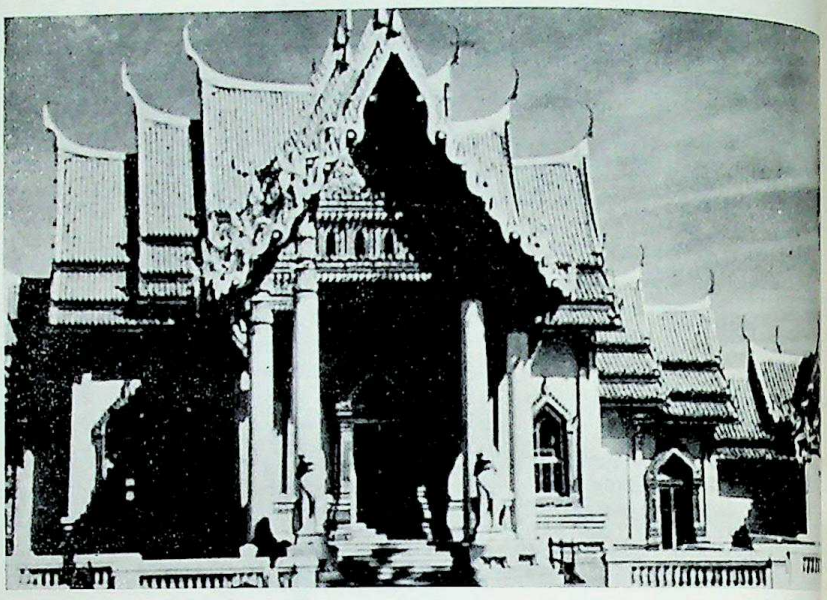
THAILAND

Indian influence on history and culture

Thais and Indians have cultural associations that can be traced back to at least 23 centuries. Legend has it that Thais got their first king from India. Thereafter, religion, social ceremonies, rituals, concept of court and administration, language, dress, food, music, arts and literature all came from India, underwent changes over centuries and have emerged as typically Thai culture. Similarities remain of course.

Present day Thailand is not the original home of the Thais. The Thais lived in Yunan, now a part of China. According to Chinese historians, Emperor Ashoka of India lived at Tali in Yunan around 300 B.C. There he married and had 3 sons. Before returning to India, he established the kingdom of Nanchao in Yunan and installed his son as the king. This was a Thai kingdom which existed till about 13th century and was conquered by the Mongols.

Present day Thailand was a part of the Hindu empire of Cambodia. During the 10th century, Chinese started invading the Nanchao kingdom. This caused several Thai tirbes to migrate. Over next two centuries, some Thai tribes moved down to territory now known as Thailand, another tribe went to north Burma and are now called Shans, and third tribe settled near Assam, the NEFA area of India.



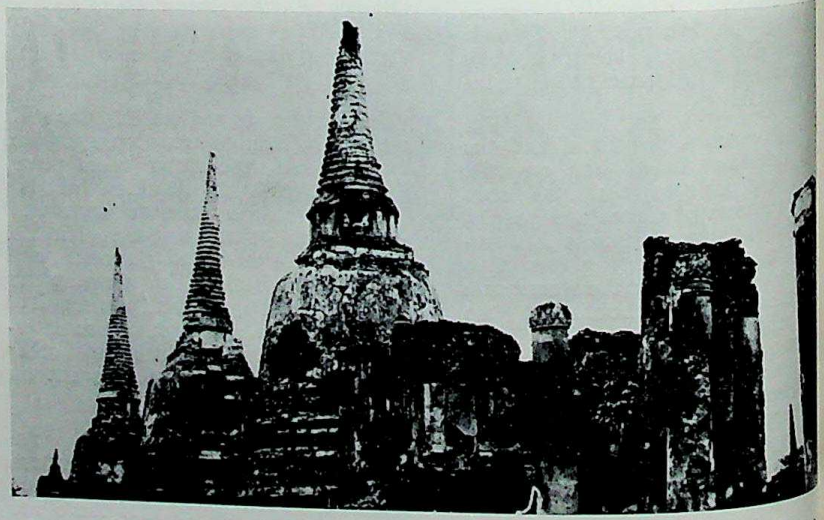
Thai temples have images of Buddha & Hindu Gods in them. This one h an image of Vishnu in it. Note the Nakas or Nagas all over roof top and tig at the entrance.

Tribes that came to Thailand established 6 different principalities that were amalgamated into the first Thai kingdom of Sukhothai in 1238 by King Indraditya. The Sukhothai kingdom was replaced by the kingdom of Ayodhya in 1350. The ruling Chakkri dynasty was founded 1782, the founder assumed the t of King Rama I. The current r is Rama IX. He came to throne 1946. The King was born in Amer and was brought up in Europe.

Religion

Thais are Buddhists and yet t practise all brahmanical ceremon and rituals, in some cases more ort dox than Hindus in India. The K

Leading Thai personalities occasionally became Bhikkus and medidate. Here is seen King Phumipol, the present ruler when he was a Bhikku & called Phra Bhikku Phumi Balo.



14th century Temple of the Sun God at Ayodhya—40 miles from Bang

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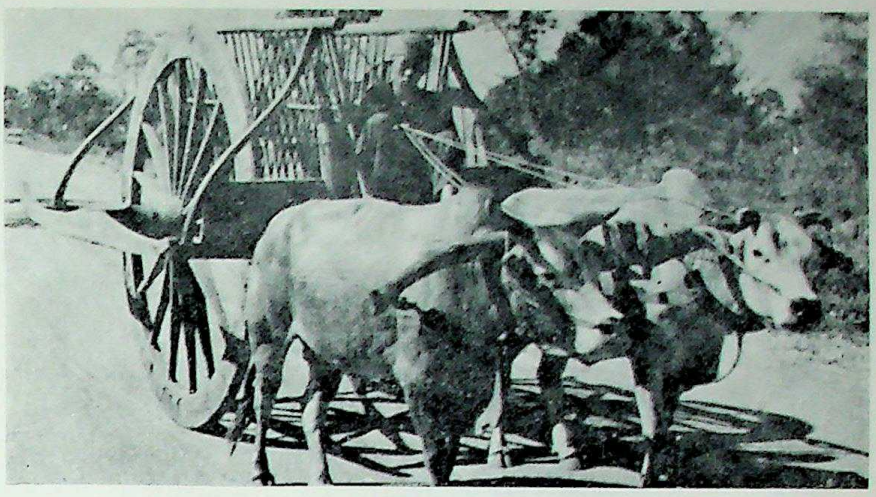
performs all ceremonies according to brahmanical rites. Thai marriages, naming ceremonies for children, ancester worship are all brahmanical. The dead are cremated. The God **Indra** is call **Phra** and he rides on **Khrut (Garuda).** The **Nak (Naga)** is the guardian of all temples and buildings. The God Shiva is called Iswara in Thai. Images of the God Brahma may be found in most Thai houses, often mounted on pillars and adorned in bright colours.



The ubiquitous bullock cart of Asia.

When a man becomes a Bhikku, Saffron robes he wears should be presented by his wife. Queen Srikit is seen getting ready to take saffron robes for her husband, the King.

Thais have blended Buddhist thought with Brahmanical rites. Most Wats or Thai temples have images of Buddha and Hindu Gods placed side by side, Worshippers blow conch shells, sound drums and bells, burn incense, offer money, flowers and toy images.

Arts

Thai art, dance, drama etc. are, to a very great extent, inspired by Ramakien, Ramayana and the Jatka tales. The King uses the title Rama. Bangkok has a Lumbini Park, the deer park of Ramayana. Thai paintings deal with Buddha from jatkas or with Rama, Lakshmana, Sita and Hanuman. In Thai dancing, as in Indian dancing from which it presumably derives, the smallest movements of the hands, head, eyes, fingers or torso have profound significance.

Thai cookery is a combination of Chinese and Indian cooking, retaining specier features of both. Generally, it uses rice as a base, curries of India and condiments of China. Thais grow and eat pans.

The traditional Thai peasant dress is Kurta, Pajama and a sort of turban, called pakoma. Thai women wear wrap-around skirts called pasin, which are longer than Malay Sarong and is held in its place by a belt. Pasin and Sarong are modified versions of South Indian Saris.

Thais are very similar to Indians in matters of personal hygiene. Men and women may bathe several times a day, houses are swept and dusted at least twice a day, and cowdung plaster is not unknown in rural Thailand.

Thai language bears close similarities to Sanskrit.—**K. N. Vaid.**

* * *

Temple of emerald Buddha

Thai classical dance.

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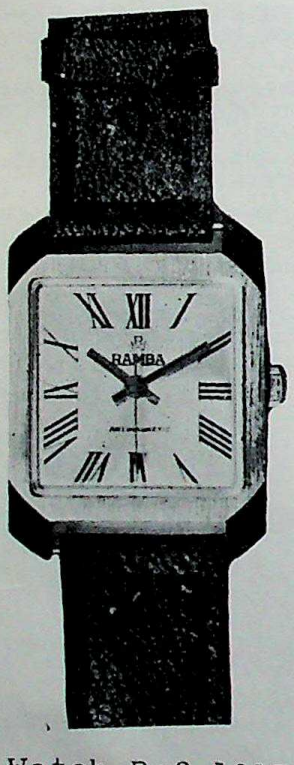

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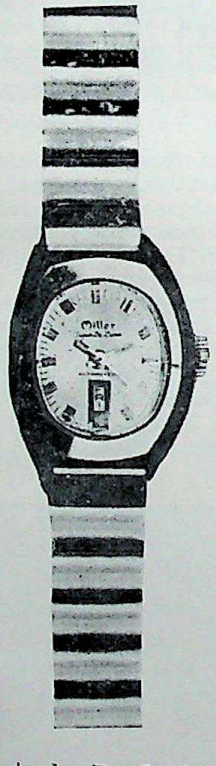

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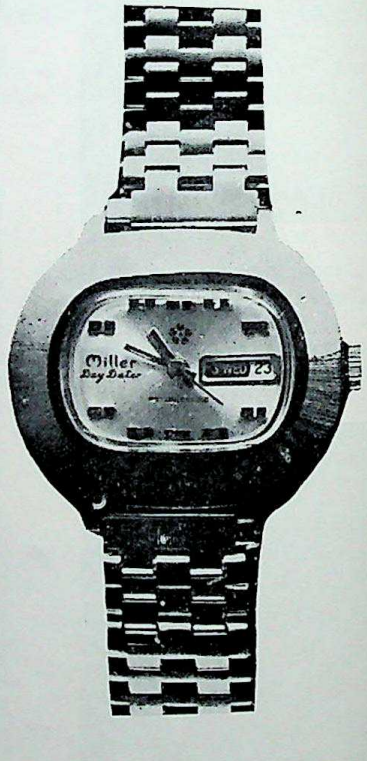

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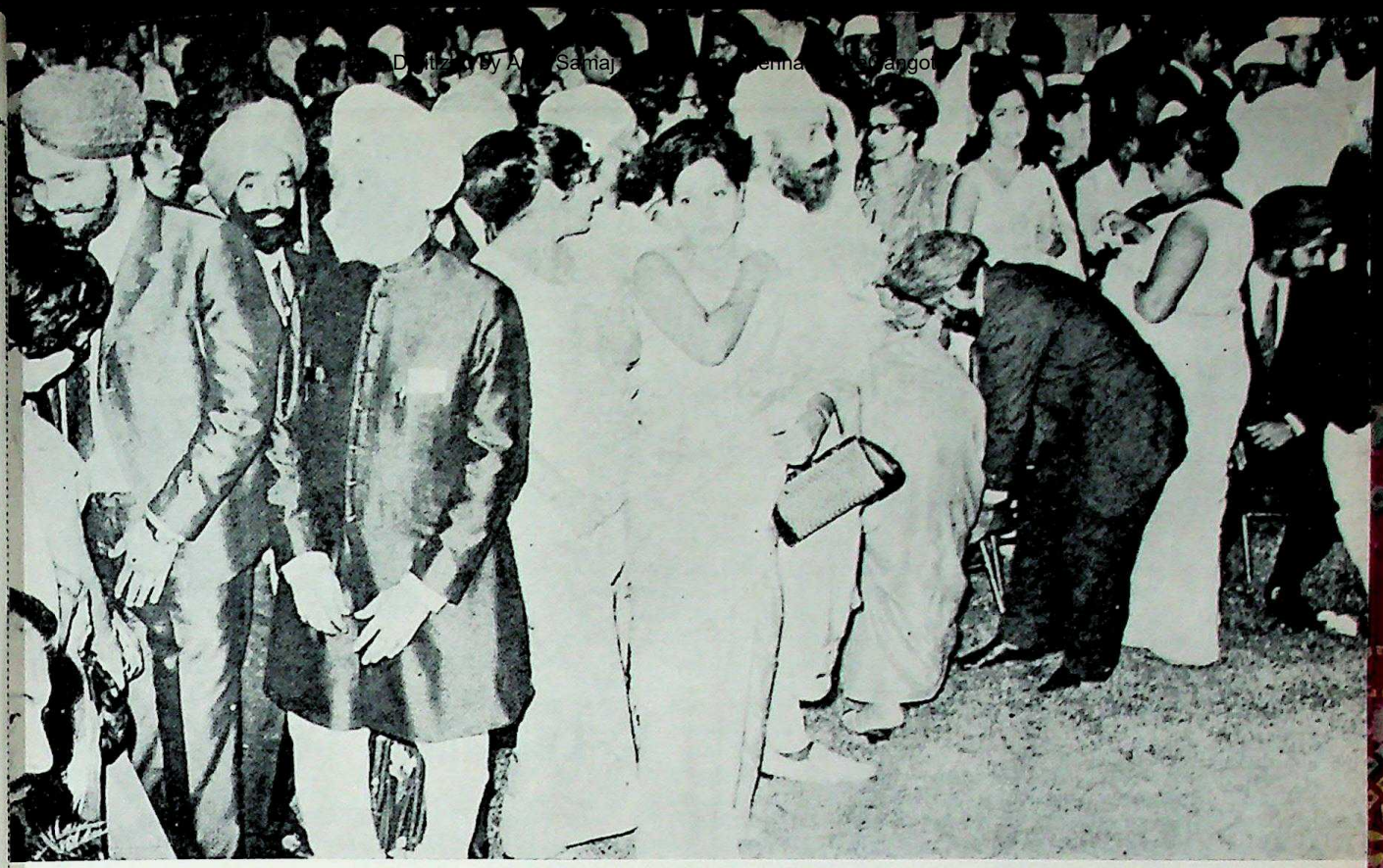

Indian community in Bangkok.

Indians in Thailand

by

K. N. Vaid

The Swarnabhumi—as the South-east Asia including Thailand was known to India—has attracted Indians from pre-historic times. Early migrants from India settled down in Thailand, inter married with locals, took Thai names and could no longer be distinguished as a separate group.

Migration

Indian migration to Thailand during modern times started around the turn of the twentieth century. Tamils were the first to arrive in this country; the earliest families reached Bangkok during the first decade and they came from Malaya. Most of them were businessmen, had no intention to settle down permanently and they kept moving up and down the Malay Peninsula. However, around mid-twenties, nearly 25 Tamil families lived in Bangkok, more or less, permanently. Locally, they are known as Cholyas i.e. those having come from the land of Chola kingdom. These days, all South Indians in Thailand — Tamils, Malayalis, Canarese & a few Telegus—are called Cholyas. They are businessmen and specialize in gold, pearls and precious stones trade.

Punjabis — both Sikhs & Hindus—first reached Thailand during mid twenties. All of them are prosperous businessmen now. They had reached this country in their clothes only. A typical pattern for a new comer was to work as a labourer for sometime, save some money and then switch on to peddling cloth imported from India. Later, passage money was sent for another member of the family, who came and joined in the trade. Although no Punjabi may be found peddling goods today, most of them did so one or the other time. Many of them—particularly the Namdhari Sikhs are still in the textile trade, others have diversified in different lines.

Migrants from Utter Pradesh first came to Thailand around early thirties. They came as watchmen and continue to be so even today. They are reputed to be honest, brave and loyal persons, and much sought after by local traders. A Thai businessman may leave his premises and property to a **Bhaiyya** and go home to sleep in peace. Almost all immigrants from the UP belong to Gorakhpur, Faizabad and Azamgarh districts. Sindhis were the last to arrive in Thailand. They began coming around early fifties. They are tailors, bankers and textile merchants and their shops are located mostly in the new and modern areas of Bangkok.

The inflow of Indian migration to Thailand has been, more or less, steady over past 40 years except in 1947-48. About 5000 Punjabi refugees reached Bangkok within a few months of the partitioning of the Indian sub-continent. They entered Thailand without any authorization but were allowed to stay on. Thereafter, the Government adopted a quota system. The Thai Government

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Mr Nenu Hingorani, President of the Indian Chamber of Commerce.

permits 200 persons from every country to come in annualy and become naturalized citizens. During last few years nearly half of the quota for Indians is utilized by Sindhis.

Reasons for migration to Thailand are mostly economic. Early Indians who came from Malaya were running away from the indenture system. Punjabis were mostly those who did not want to become watchmen in Malaya and Singapore but, nevertheless, were interested to come out of their country and engage in their traditional trading occupations. Besides, Thailand was a very cheap country to live in. Bangkok was no more than a village. Rice was available in plenty. In those days, one could buy 100 eggs for 1 Bhat (5 cents US) & rent a descent house for 20 Bhats (US$1) a month Thais were a lazy but friendly people. Anyone who could work hard and reach the interior could prosper. And Punjabis could really work harder than most others.

Migration of Sindhis corresponds to the development of Bangkok as a modern and international city. Bangkok is a junction airport in the Southeast Asia and a large number of United Nations agencies are located there. The Vietnam war brought thousands of Americans to Bangkok. This attracted Sindhis who spoke English and were otherwise well versed in retail trade for Western customers. They came, opened retail stores and clothing shops in modern sectors of the city and have done well for themselves.

Size

It is difficult to give any precise estimate of the size of the Indian community in Thailand. Under the Thai laws, all those born in Thailand become nationals of that country, and naturalization has also taken place. Consequently many persons of Indian origin are Thai nationals and are accounted for as such in the census figures. Noel Busch estimated the number of Indian origin persons who were Thai nationals due to birth or integeration to be nearly 60,000. The Indian nationals i.e. those holding Indian passport number around 20,000 in Thailand. Three fourth of the Indians in Thailand live in and around Bangkok, others are scattered all over the country but mostly in the north, around Chiang Mai.

Nearly half of the total Indians in Thailand are Punjabis, the largest sub-group amongst them being the Namdharis, followed by Hindus and Sikhs. Namdharis are mostly in cloth and money lending business, Sikhs in retail trade and Hindus in diverse trades such as commission agency, import and export, wholesale business ets. The Uttar Pradesh migrants number around 8,000 and Sindhis, Cholyas and the rest comprise another 1,000 persons. In addition, there may be around 1,000 Indians who are international civil servants employed by the United Nations, business executives working for Indian corporations operating in Thailand, or for Indo—Thai companies, and the Indian civil servants.

Occupations

As would be clear by now, Indians in Thailand are either businessmen or watchmen. Although trading interests overlap, in general, Namdharis are engaged in cloth selling and money lending activities, Sikhs in retail trade, Hindus in retail and wholesale trade, Sindhis in modern trade, retail & clothing work and Cholyas in gold and precious stones. A Majority of the Punjabis of all types are not well versed in English language. Since they conduct business in Indian or Thai languages, they tend to operate in traditional style. Their firms and offices look like those found in parts of old Delhi or other north Indian towns. These firms are also concentrated in old parts of Bangkok. Cholyas and Sindhis are well versed in English, deal with western clients and their offices and shops are quite modern. In General, Indian firms employ Indian assistants only. The size of firms is quite small.

Several Indian Corporations have sales and distribution offices in Bangkok, the most well known among them being Kirloskars, Usha fans and machines, and Air India. During last few years, ten Indo Thai companies have come into existence as a result of Joint ventures between Indian and Thai companies. Capital, machinery, technical know-how and managerial personnel have been supplied by Indian companies and the rest by the Thai counterparts. According to an estimate, 15 factories around Bangkok are owned by the local Indians.

It may be mentioned that there are no restrictions on import of machinery & technical personnel in Thailand and repatriation of foreign capital, appreciation and profits are freely permitted. The Government does expect, however, that the joint ventures progressively become dominated by the Thais. The Gorakhpuri people who are mostly watchmen are not so well off as salaries are very low as compared to those say, in Hong Kong. But many watchmen may hold two jobs at the same time or may be engaged in some side line such as paddling and vending, and they generally live on the premises. As most of them are less educated and unskilled and come out to work for shorter periods only, they do not really mind temporary hardship. Whatever they save is a boone.

The international civil servants are amongst the economically most well off Indians in Bangkok. They receive fat salaries, pay no taxes, enjoy many perquisites, occupy best houses, can import goods duty free etc. etc.

Indian Organisations

There are 11 organisations of Indians in Thailand, 8 communal and 3 others. The non-communal organisations are the Thai Bharat Cultural Lodge, the Indian Chamber of Commerce and the India Association.

The Thai Bharat Cultural Lodge was established in 1936 with the active assistance of Gurudev Rabindra Nath Tagore. The Lodge has its own premises and full time staff. It runs schools for Indian and Thai children, has evening classes

Mr Chinta Mali Tripathi, Secretary, India Association.

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which provide orientation to huundreds of Thai students who go to India for studies, gives financial assistance for translating Indian books into Thai, has instituted scholarships for Thai students etc. The Lodge is managed by a committee elected by Indians and the day to day work is looked after by an Indian businesman who acts as its Director.

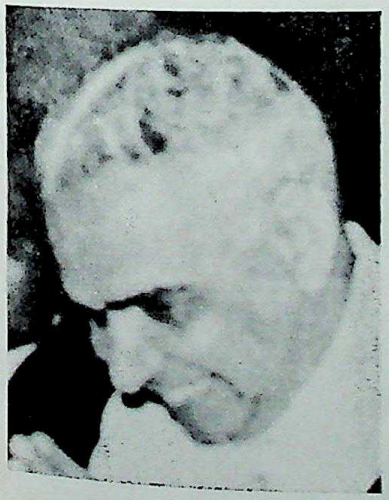
The Indian Chamber of Commerce is a spokesman of Indian firms in Thailand. Its membership exceeds over 100. The Chamber is housed in its own spacious premises and it enjoys government patronage. President of the Chamber is nominated by the Thai Government to be the Vice Chairman of the Economic Development Council of Thailand—a top state organ responsible for promotion of industry and business in the country.

The India Association is a social organisation of Indians in Thailand responsible for organising public functions on Indian national and festival days.

The communal organisations include the Hindu Samaj & Arya Samaj both sponsored by the Punjabi Hindus, Hindu Dharam Sabha & Vishnu temple both sponsored by the Hindus from Uttar Pradesh, the Maha Mariam Temple of the Tamils, the Namdhari Sangat, Shri Guru Singh Sabha & Jamaitul Islam organised by the Muslims. All of these communal organisations cater to the religious interests of their sponsors and are maintained by them. Apparently co-operative to & at peace with one another, there is a strong under current of rivalry and competition amongst these organisations.

Social Life

As elsewhere, Indians in Thailand devote a great part of their time to



Mr. S. N. Rai, President of Hindu Samaj.

Mr Jaspal Singh, President, Namdhari Sangat.

the pursuit of their economic interests. Whatever time is left is devoted to religious obligations. There is very little of group activity except when some leading Indian VIP visits the country. Some of the leading Indians are invited to the Royal religious & social functions or to other state ceremonies. Four Indian resturants in Bangkok are well patronized by the community. One of the local television stations screens an Indian movie every Monday night. The Hindu festivals of Holy & Diwali are celebrated by all communal organisations wherein leading Thai personalities also take part.

Indians make little use of the Thai school system & prefer to send their children to schools in India, or to the United States for higher education. An estimated number of 7,000 children of Indians in Thailand are studying in various schools in India.

It must be noted that in view of similarity or commonalty of religious practices & social traditions of Indians & Thais, the isolation between the communities is not so great. Both communities worship common gods, use the same brahmin priests to perform social & religious ceremonies, visit each other's temples & have even common Sanskrit and Pali scriptures. The University of Chiang Mai has established a chair in Indology & an Indian professor is expected to occupy it soon.

Royalty is another common link between the two groups. The king & the queen are loved and respected by Indians as much as by Thais. Thais are Buddhists, so is the king. But His Majesty performs all ceremonies in the Hindu tradition. The Vishnu god is installed in the imperial temple. Shri Ram Dev is a Hindu priest and he is the Rajuru. He performs all religious functions called for by the King. Besides most person & place names in Thailand are in old Sanskrit which is easier for Indians to understand. Culture and tradition are great unifying factors. Thais acknowledge their cultural heritage from India. Indians, on their part, concede the great values in the Thai culture. Thais are also proud of the fact that they are the only Southeast and South Asian country to have stayed Independent throughout the period of European colonization in this part of the world. Indians respect that sentiment. During the more recent years, Indians have respected the political sensitivities of Thailand & have expressed no political attitudes that might embarrass the country of their domicile. Local Indians have also been careful to ensure that new economic opportunities and emerging positions of importance go to the Thais. All these measures have helped in maintaining cordial relations between the two communities.

Wealthiest man in India

Mr V. D. Chowgule of Margoa is the wealthiest man in India if the wealth tax return and assessment made about two years ago are any guide.

He has declared a wealth of Rs. 6.04 crores but his return and the return of Rs. 2 crores made by Mr L. D. Chowgule are pending assessment by the tax authorities.

The Nizam, Mr Barkhat Ali Khan, has been assessed a wealth of Rs. 79 lakhs, but the estate of the late Nizam and some of the trusts created by the latter exceed Rs. 18 crores. The present Nizam's assessed wealth is in his capacity as the representative of a trust. Assessment of his personal wealth is pending.

Birlas, Tatas, Dalmias and Jains, generally presumed to be among the wealthiest, do not figure anywhere at the top of the list furnished to the Lok Sabha today of the 318 people whose declared or assessed wealth exceeds Rs. 25 lakhs.

Some members of the Birla, Tata and Jain families figure in the list in the Rs. 25 lakhs to 80 lakhs range.

Goa figures prominently in the list with 21 persons, including nine whose wealth has been declared or assessed to exceed Rs. 50 lakhs.

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President Giri and the King seen raising a toast.

President Giri and Mrs Giri with Their Majesties the King and Queen of Thailand at the Ancient City Project. This extensive area of 200 acres has exact models of most of the ancient temples, shrines and buildings from all over Thailand.

PRESIDEN RI
TH D

The President of India a
V. V. Giri paid a three-da
visit to Thailand in March t
The visit was a landmark
India relations and was a m
one in several ways.

He was the first Indian
to pay a visit to Thailand wi
India has very close and
relations lasting many
Both countries inherit a
heritage and a common set o
ideals, customs and manne
minor variations.

Thailand extended a
warm and cordial welcome
distinguished visitors from I

The city of Bangkok was
and distinctively decorated
come the President of India
Giri. The Royal Thai Go
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President Giri delivering a speech at Chulalongkorn University where he was awarded a degree of Doctor of Laws (Honoris Causa).

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DE RI VISITS TH D

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Thailand an ancient Buddha
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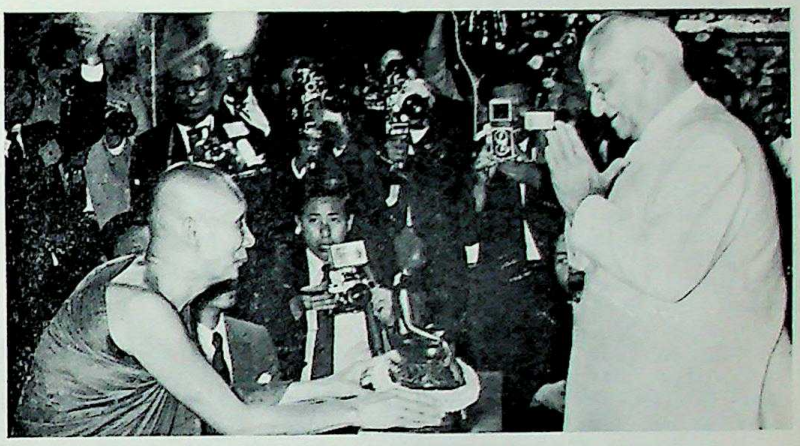
ury A.D.) and a replica of the
ravati period sculpture of the
prints of Lord Buddha, received
al attention of all the Thai peo-
The President had brought along
him a renowned dance troupe
India led by Yamini Krish-
rti whose exquisite interpreta-
of classical dance styles
vated the hearts of not only the
guished gathering at the Pre-
t's Banquet in honour of Their
sties but also at the National
tre of Bangkok where a cross
on of the Thai people witnessed
nemorable performance.

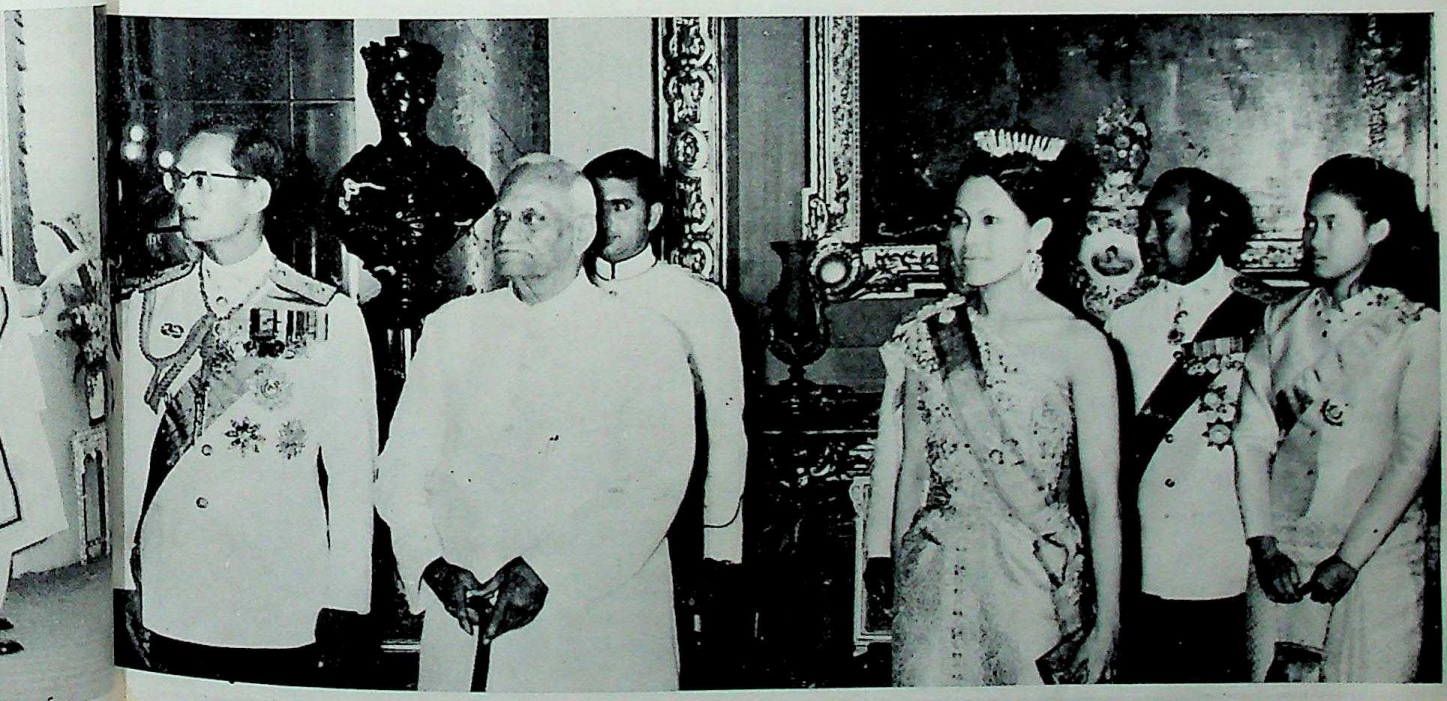
e President of India and Mrs
went away very satisfied with
visit and in the hope that Their
sties the King and Queen will
India soon in response to their
tion. The scene of departure
airport was not a mere formal
off but one that reflected genuine
th and affection on both sides,
al of an oriental parting, steeped
ir tradition and culture.

By a Special Correspondent)

H.M. the King of Thailand, Indian Ambassador Mr R. Bhandari, Mrs Bhandari and Mr Mahboob Ahmad, Chief of Protocol, Ministry of External Affairs at the President's Banquet given at Dusit Thani Hotel.



President Giri at the famous Wat Bovrnives where the King lived for some time as a Bhikku many years ago.



President Giri seen with Their Majesties the King and Queen of Thailand & the Royal princess at the Grand Palace.

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INDIANS ABROAD

MALAYSIA / SINGAPORE

India's Joint ventures

India has already contributed quite substanitally to Malaysia's industrialisation, and still more contribution is to come. According to Mr K. C. Nair, who was Indian High Commissioner to Malaysia until very recently, there are now 24 Indian joint ventures in Malaysia, "with nine already in production, four on the line and the rest in varying stages of being established." Speaking to newsmen in Kuala Lumpur before he left for home on completion of his three-year tour of duty, Mr Nair said the economic co-operation between the two countries was the result of a series of high-level meetings between their senior officials. They were initiated at a summit meeting between Mrs Indira Gandhi and the then Malaysian Prime Minister Tengu Abdul Rahman in New Delhi in 1968. The second Indo-Malaysian high-level talks were held in Kuala Lumpur in 1970, and the third in the series is expected to be held in October this year.

Kirloskar Engines

Among the latest joint Indo-Malaysian ventures that have gone into production are the Kirloskar-backed engineering factory in Shah Alam industrial estate near Kuala Lumpur and the Birla-sponsored textile mill in Butterworth near Penang. The engineering factory, which was

by
G. S. Muthukrishnan,
Our correspondent

officially declared open by the Malaysian Minister for Trade and Industry, Enche Mohamed Khir bin Johari, is owned by the Indo-Malaysia Engineering Co. (Pvt) Ltd. which is a joint venture between Kirloskar Electric Company of Bangalore, Kirloskar Oil Engines Ltd of Poona, and Malaysian entrepreneurs. The company manufactures pumps, diesel engines, electric motors, alternators and sluice valves. Three of the eight directors are from India. According to the managing director Mr P. S. Kashyap, the factory would try to use local raw materials as far as possible. At the moment, they are imported from India and some from the United Kingdom.

Birla Textiles

Another big Indian joint venture is the India-Malaysia Textiles Ltd, in which 40 per cent of the equity is held by the Birla Brothers, 51 per cent by the Malaysian public, and the remaining nine per cent by the International Finance Corporation of the United States. It is Malaysia's first synthetic textile mill, and also claims to be the biggest and the most modern of its kind in Southeast Asia. Executive Director Mr Baij Nath Birla said that initially the mill would concentrate solely on producing for local requirements. Production would be stepped up gradually until the mill is able to supply the entire needs of the country. Later, it would concentrate on exports to neighbouring countries as well as to South Africa.

Chempaka-Lakshmi Mills

Yet another textile mill—also an Indian joint venture—is the multi million dollar Chempaka-Lakshmi Textile Manufacturing Ltd proposed to be established at Senawang, near Seremban, capital of Negri Sembilan State in West Malaysia. The partners are the Laxmi Mills of Coimbatore, the Negri Sembilan State Government, and the National Union of Plantation Workers of Malaysia, the largest trade union in Malaysia with a predominantly Indian membership. Recently, the Chief Minister of the State, Dato Mansor Othman, visited Coimbatore as the head of a leligation to negotiate matters. They also visited Bombay and other industrial centres to negotiate for the purchase of machinery for a proposed sugar mill.

Small-scale industries

The Negri Sembilan delegation was also interested in setting up small-scale industries on the Indian pattern, and during their tour of the country, visited several such industries in Bombay and elsewhere. The articles proposed to be manufactured in this category are cuflinks, tiepins, ball pens and ink, and fruit juice, in the manufacture of which, Chief Minister Dato Mansor said, "the Indians are quite advanced." Meanwhile, on the textile mill itself, the NUPW secretary-general Mr P. P. Narayanan said the mill was expected to start production early next year and would employ more than 1,200 workers. "We intend to contribute towards the success of the Second Malaysia Plan by embarking on economic ventures that will generate employment opportunities not only for children of members but for thousands of others as well," he said.

Mysore Soap, Godrej safes, Parrys sweets

Another Indian joint venture in the planning stage is a soap factory to be established by the Mysore Government Sandalwood Soap Manufacturing Company of Bangalore. Meanwhile, Godrej steel furniture and safes and Parrys confectionaries are also being produced in West Malaysia. All these have made Indo-Malaysian economic links already very strong, ensuring a great fund of goodwill between the two countries and a substantial stake for the local Indian community.

In Singapore

In Singapore, Indian contribution to the Republic's industrialisation is very small. That is because Indian businessmen here are mostly traders and it will take time for them to turn into industrialists. However, the change is taking place, slowly but surely. Main reason is the decrease in Singapore's entrepot trade due to the neighbourng countries' policy of trading directly with their consuming partners. So several Indian businessmen banded themselves together under the leadership of the Indian Chamber of Commerce and formed a multi-million dollar company under the name of Lion City Holdings to start manufacturing industries in Singapore. They propose to establish an aluminium factory in association with the Mysore Engineering Works. They also plan to set up a factory to make safety razor blades in partnership with another India-based company, the Platinex.

There is already one Indian joint venture in operation. It is the Raya Mills Corporation, a garment-making enterprise located in Jurong Industrial Estate. One of its partners is Mr Roop K. Vaswani, re-elected President of the Singapore Indian Chamber of Commerce and a leading textile merchant. Others are the Singapore Government-owned Economic Development Board and the Riverside Mills Corporation of Manila.

Car Radiators

Another is a wholly-owned Indian venture—Cooling Systems and Flexibles Pte Ltd, also in Jurong. It is a subsidiary of Teksons Pte Ltd of Bombay, and makes radiators and heat exchangers for all types of cars, trucks, tractors and earthmovers. In

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Singapore's hotel industry also Indians have managed to gain a small footing. The multi-million dollar Imperial Hotel is now under the management of the well known Indian hotel chain Oberoi Hotels. Oberoi Imperial, as the hotel is now known, is the first Indian-managed modern hotel in the Republic.

Indian Coffee and Razor Blades

Meanwhile, Godrej Malaysia is setting up a plant in Singapore to manufacture steel equipment, locks and safes. Godrej Singapore, which is to go into production in its factory in Jurong this month, is expected to have an output worth S$750,000 during the first year and S$1.2 million by 1973-74, according to Mr A. K. Bardy, one of its directors. Another Indian venture, proposed by the Indian Coffee Board, is the setting up of a coffee house in Singapore. According to India's deputy minister of foreign trade, Mr A. C. George (who led a coffee delegation to Singapore and other countries in this region recently), the coffee house would be organised either by the Coffee Board or in conjunction with some other organisation.

Death of Prominent Indian businessman

I regret to report the death of Mr Tirthdas Jethanand, prominent Malaysian textile businessman, at the Assunta Hospital in Kuala Lumpur on May 1. Proprietor of the well-known Globe Silk Store Mr Jethanand, 60, was in the hospital for about two weeks, following a stroke.

Born in India, Mr Jethanand came to Malaya in 1927 and set up a textile store in Segamat a few years later. In 1947, he set up the Kuala Lumpur branch of his Globe Silk Store.

His cremation at the Jalan Loke Yew crematorium was attended by a large gathering composed of people of all races including several Government Ministers. He leaves behind a wife, a son, seven daughters and ten grandchilldren.

New Indian High Commissioner

Following the departure to India of Mr K. C. Nair on completion of his tour of duty, Mr A. K. Dar arrived in Kuala Lumpur on May 9 as the new Indian High Commissioner to Malaysia. A son-in-law of Mrs Vijayalakshmi Pandit, Mr Dar, 53, was until recently India's Ambassador in Lebanon. He has also served in Washington, Berne, Damascus, Peking, Cairo, Singapore, Beirut and Nicosia. He was First Secretary (Commercial) in Singapore from 1957 to 1959.

* * *

Indians—a disciplined, technical minded natio

TURKEY

"As one who observed Indians closely, though for a short time only, I sincerely believe that to a people, who can produce anything from a small pin to a jet plane, success will come in a short time," observed Prof. Dr Neset Cagatay, addressing a meeting of the Indo-Turkish Cultural Association Prof Cagatay visited India, as the guest of the Indian Council for Cultural Relations. Apart from tourin the country, he delivered special lectures on Turkish History at the Aligarh Muslim University.

Prof Cagatay, describing Indians as "a nation—disciplined, technical-minded and hard-working," gave his impressions of the Aligarh Muslim pressions of the Aligarh Muslim University, the Jawaharlal Nehru University and the Jamia Millia.

The speaker was introduced by Prof. Kemal Balkan, Vice-President of the Association. Speaking on the occasion, in Turkish, the Indian Ambassador, Mr U. S. Bajpai, said that "the visit to India of the distinguished speaker has been of value to our people," and his observations would be of interest to the audience. Hoping that such visits would increase, Ambasador Bajpai quoted from the recent interview of Dr Uihat Erim, the Prime Minister of Turkey, that between Italy and India there was only one parliamentary democracy, namely, Turkey. The Ambassad added: "Many of us are apt to for the close ties between Turkey a India. Apart from the historical t our two countries share the co mon ideologies of democracy a secularism and the welfare, mater and cultural, of their peopl Unfortunately, the peoples of our t countries do not know too mu about each other. We face simil problems and, therefore, grea knowledge of each other would helpful to both countries in reachi their objectives. We can enrich o lives culturally and intellectually exchanges of professors and stude ....."

Mr Somnath Dhar, First Secreta (Information and Culture) of t Indian Embassy—also speaking Turkish—introduced "Taj Maha "Delhi" and other Indian do mentaries, screened to supplem Prof Cagatay's reminiscences of Ind He recalled the recent activity of t Association—talk on Rabindran Tagore by Dr Fethi Tevetoglu, a the continuing Tagore play ("P Office") at the State Theatre, Anka —and quoted Tagore on Taj Mah as a "tear drop on the cheek eternity."

Among the audience, besides me bers of the Association, were prof sors, educationists, parliamentaria journalists, secretaries and other presentatives from Education a other Ministries, the Indian co munity with their families a friends.

* * *

LONDON

At a performance of Indian Artists in London

Left to right in front row are: Dame Sybil, Syed Abdus Sultan, High Co missioner for Bangladesh, Mrs Sultan, Mr Apa B. Pant, High Commissioner f India and Dr K. C. Bhattacharya.

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LAS PALMAS

The Hindustan Club of Las Palmas was inaugurated on the 18th of May by His Excellency the Captain General of the Canary Islands, Lieutenant General Jose Maria Perez de Lema Tejero assisted by a glittering array of civil and military authorities amongst whom were Air Force General Carlos Franco, Admiral Pery Junquera, Garrison Commander General Sanches Galiano, H.E. Governor Fernandez Galar, Chief Justice Salvador Ruiz Perez, Mayor of Las Palmas Jesus Perez Alonso, President of the local Board Juan Publido Castro, Ambassador Matias Vega Guerra, Chiefs of the Ministries of Commerce, Labour, Information and Tourism, Commissioner of Police Rafael Marcos, Secretary General to the Government Mr Luis Calvo, the Editors of newspapers and many prominent citizens and members of the Indian Community.

The guests were welcomed by Consul of India for the Canary Islands Mr Chandan Bulchand, President of the Indian Association Mr Ramchand Bulchand and the Managing Committee of the Indian Association.

Consul Chandan Bulchand in his welcome address said: Your Excellencies, Ladies and Gentlemen, Over a century ago the first Indian pioneers came to these enchanting Canary Islands and established their stores for the sale of curios and exotic articles from the Orient to attract tourism to the islands and thanks to the warm and generous friendship of the Canarians who welcomed them in a fraternal way, the Indian Community is to day completely integrated into the Canarian way of life.

Not only the premises of this Hindustan Club, but the entire building was constructed with Indian capital and in the city, there are over 20 similar structures which have been built by my countrymen and is ample proof that we consider ourselves part and parcel of the Canary Islands.

Our Special thanks and gratitude are due to H. E. The Captain General of the Islands, Lieutenant General Jose Maria Perez de Lema who so graciously has interrupted his official duties to inaugurate our Club ratifying once again the sympathy and understanding the local authorities have at all times displayed towards our community.

Today we are celebrating the inauguration of the club where we propose to have a library which will permit our Spanish friends to understand more thoroughly the literature, culture and customs of our country and also savour the delicacies of our Indian cuisine.

We consider it a privilege and honour to be united at this gathering which is sincere testimony to the bonds of friendship and goodwill that link us so closely, contributing jointly to the progress and prosperity of this beautiful paradise, the Canary Islands."

The Captain General then cut the symbolic ribbon declaring the Club open and a champagne toast was drunk by everyone present. The whole crowd then moved on to the Hotel Cristina where a lavish buffet dinner was served to some 300 guests.

* * *

Captain General Perez de Lama, Governor Alberto Fernandez Galar and Consul Chandan Bulchand drinking a toast to the progress and prosperity of the Canary Islands.

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An exclusive interview with Rajendra Kuma

KENYA

Indian film hero Rajendra Kumar and his family recently spent a few days in East Africa and was interviewed at a private dinner by Kul Bhushan.

Q. We lost you after "Talash", what are your new pictures?

A. This year I'm coming in five pictures: "Tangewalla" with Mumtaz in which I play two roles—one of 60-year-old blind father and his son; "Lalkar" with Mala Sinha which is a Second World War story; "Aan Baan" with Rakhee which is a tale of the princes, "Gora aur Kala" a story of two brothers one of whom is white and the other black with Hema Malini and Rekha and "Gaon Hamara Shaihar Tumhara" also with Rekha.

Q. How is your image faring with all this new competition from the new boys?

A. What competition? The new talent is always welcome. Before we used to make about 200 pictures a year, now we make 400 pictures a year. So there is a lot of room.

Kul Bhushan
Our Special Correspondent
picture by **Satpal Mehta.**

Q. Don't you feel they have changed the style and you have to adjust or learn from them?

A. They have to learn from us. They are good boys and doing a good job.

Q. Don't you feel your image has undergone a change since they arrived on the scene?

A. There is no image of an actor except that of his performance.

Q. Do you plan to go into producing pictures?

A. I have three production concerns in the family and indirectly I am a producer. I always influence the story and without going over the story I never accept any film.

Q. Which is your top performance?

A. I have yet to give it. From the past performances, the best performances are those which the people liked. I've yet to like my performance. I get encouragement from the people. The films are made for the people. If the response is good, it is a good film. If they do not like it, it is a bad film. Pictures are made by 10-15 people and they have to synchronise with millions of people.

Indian film hero Rajendra Kumar talks to E. A. Correspondent of the India Kul Bhushan, at a private dinner in Nairobi. From left—Kul Bhushan, Rajend Kumar. Manu Kanani (Rajendra's host in Kampala) and Mr Vinoo Shah, Nairobi cinema owner and the actor's friend.

Q. Mumtaz told me she is never involved personally with all the emotional roles she does on the screen as she is an actress. Are you personally involved?

A. Yes, a hundred per cent, I live the roles. I feel them.

Q. Who is your favourite heroine?

A. My favourite is gone.....Meena Kumari. It is impossible to replace her. She was a great artiste.

Q. What about the new wave of films? How are they influencing the films generaly?

A. The new wave is pornography. They have been stopped strongly in India and there will be absolutely no more productions like "Chetna". I've never seen these films. Nudity on screen is not art.

Q. But nudity has been part of Indian art...look at our temples, Khajuraho sculpture, our paintings.

A. No. That is different. Temples and pintings are all standing still. This is motion pictures...movies, Nudity has no place in them.

Q. Today you say nudity has been stopped but after some time surely you will protest at their freedom being curbed?

A. Showing nudity is not freedo People do not like it. We d not want it.

Q. Last time you were in Ea Africa, you had a plane accide What happened?

A. We were going to Murchis Falls when the small plane faile There was no mishap fortunate but it was a great thrill. I ha been here three times and i great to see the animals and t scenery here. My sister lived Kampala previously but no she's in Bombay.

Q. Why do Indian producers mak the same type of films alwa when many of them are failure

A. Other countries also make tra 75 per cent of theirs are al flops.

In U.S.A., the industry is ruin because they couldn't cater f the audiences. If one mak "The Sound of Music" everyo tries it. Look at "Cleopatr It was a great flop. If one mak James Bond, everyone does s Now with "Love Story" a "Godfather" films are comi back again. It's same with t If "Johny Mera Naam" is a su cess, many more are made l it.

Q. What about your overall ma on firms?

A. I have a record unequalled an where by any actor, with havi 90 per cent of my films bei successful. Show me anoth actor with this total effect.

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Paramhans Swami Satyanand Saraswati, who is based in Patna, was recently on whirlwind tour of the country with a dozen foreign disciples in tow. The Swami, who is considered a foremost expert in Yoga culture, has set up centres in different parts of the world.

The distinctiveness of Swami Satyanand's approach to Yoga lies in his considering it a regular scientific therapy that can help cure various diseases. He claims that experiments have shown that Yoga can completely cure diabetes. Those who are conversant with the incurability of diabetes will perhaps take this claim with a legitimate scepticism, but what he says deserves to be investigated.

Swami Satyanand Saraswati

The Swami told me in an interview that he was coordinating with Dr Srinivasan, Head of Department of Cardiology of Patna Medical College, in developing the Yogic cure for heart ailment. The work was, of course, in an experimental stage.

He also disclosed that the Yoga Institute in Heidelberg, West Germany, was doing research in cancer cure under the direction of Dr Werner Schultz.

The Swami has travelled in different parts of the world, including Hong Kong, where, he told me, he met the publisher of the INDIAN as well as several other Indians.

* * *

CANADA

One building in Vancouver that stands out amongst the many new developments, is the new Sikh temple at 8000 Ross Street and Marine Drive. Since it was completed it has become a tourist attraction. Its total cost until now is over half a million dollars.

This new temple is the fulfilment of the dream of the British Columbia Sikh community, which has been planning it since 1954. Many sites were studied and finally in 1965 the present location of the temple was negotiated with the Vancouver City Hall for a sum of about $80,000.

The total area of the land is 2.75 acres, of which 10,000 square feet is covered by the temple building, and the rest made into a parking lot for 100. Space has been reserved for the future construction of a community centre.

The temple building has been designed by Mr Arthur Erickson of Erickson & Massey, who visited India, before designing this modern structure with a tinge of the East. From outside, the building gives the impression of a lily emerging from a pond. The location of the site necessitated the berm round the building to absorb the busy traffic sound on Marine Drive.

The parking lot is dotted with cherry blossom trees, which in spring add to the beauty of the structure.

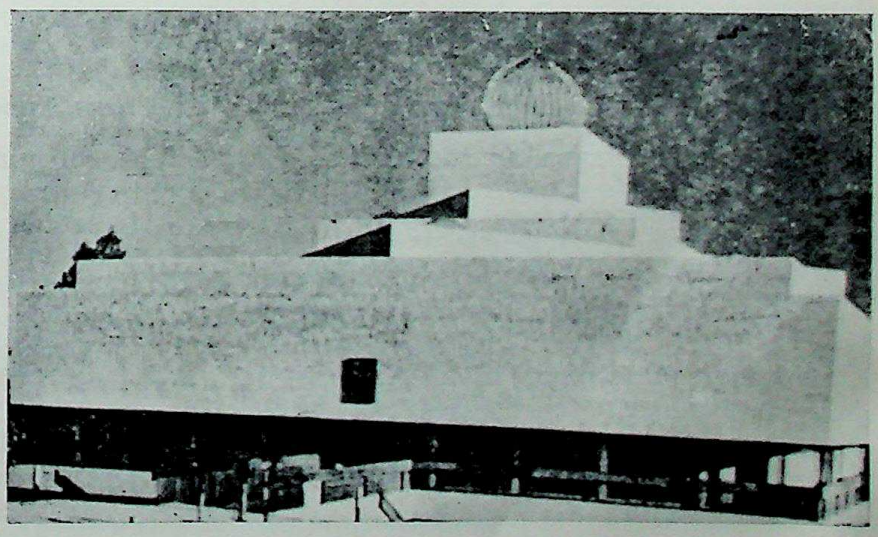
The main hall and the balconies can seat from 1,500 to 2,000 people. A special sound-proof glassed area is provided for members accompanied by infants. All the lighting is through plastic skydomes, to give a day- light effect. The red-coloured carpet adds to the richness of the interior.

A modern hitchen is located in the basement and can feed about 400 people at a time. It is equipped with gas-heated ovens and hot plates, an automatic dishwasher, and steam-heated counter food-trays. The office and the living quarters for the priest and the visitors are also in the basement area.

The temple was first opened to celebrate the 500th birthday of Guru Nanak Dev in 1969, but the official formed on Baisakhi Day in 1970, take-over of the buildnig was perwith a procession starting from the old temple on 2nd Avenue and ending at the new location. The whole program was televised.

With generous donations and hard work of the Sikh community and friends, it is expected that the project will be debt-free by 1974.

—J. KOHALY



The Sikh Temple in Vancouver, B.C. Photo: J. Kohaly

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HONG KONG

A Pretty VIP

Rochelle Mirchandani from Hyderabad Deccan was in Hongkong recently. She is a well known social worker and an influential personality, in her country. She dropped in The Indian's office for a chat. Giving her impressions about the Indians in Hongkong she said, "Indians have been warm & friendly to me. It is good to see Indians live well but it breaks my heart to see so much of waste in pomp & show. Who are we trying to impress?" She felt that the "Big dos involve so much of expenditure all round & hardly anyone appreciates anything about it". And she was pained to find that though most people she talked to agreed with her views no one made any effort to stop wasteful spending.

Rochelle Mirchandani

However, she expressed happiness to see that Indians took keen interest in their religion, in the temple and the gurdwara. She was impressed to find that many homes had their own **puja** rooms and inspite of being modern, the religious interest was kept alive. She felt that children need to be involved, more than what is being done now, in religious matters.

Hongkong impressed her very much. She found the place beautiful and its shopping arcades fascinated her. But she complained that Hongkong was not a shopper's paradise. "Everything is expensive and money has very little value here." Nevertheless, she said, 'I have had a wonderful holiday here and the stay has been a pleasant one."

Lovely Asha, daughter of Mr and Mrs K. Dialdas was engaged to Darshan Valwani of Lagos—Nigeria on 16th June 1972 at Hindu Temple, Hongkong. The marriage will take place in Bombay on 7th July, 1972.

Mr and Mrs Ibrahim T. Songerwala gave a Cocktail party at Windsor Hall Restaurant on 23rd June 1972 to celebrate marriage of their son, Salim to Rashida. Seen above from left are: Salim, Rashida, Mrs Songerwala and Mr Songerwala.

Caught in happy mood at a cocktail party L to R are Savita Pamani, Shanu Malani and Maya Aswani.

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Mr. R. K. Sood, Manager—United Commercial Bank, Hongkong hosted a party in honour of Mr Yoginder Mafatlal. Seen busy comparing notes from left are: Y. Mafatlal of Mafatlal group, L. D. Vasa of New Shorrock Spg & Mfg. Co—Ahmedabad and B. K. Murjani of Murjani Industries Ltd.

Mrs Panru of the India Commiss with the popular Chinese movie s Miss Lily Ho at the Opening Ce mony of Kingsburg Restaurant, Ho Kong.

Mr and Mrs Tony Ramchand gave a cocktail party to celebrate birth of their newly born son. Seen above are from left Shanta Tony, Lachu Melwani and Guni Melwani.

Mr and Mrs B. B. Chanrai gave a cocktail party celebrate opening of their new office in Hongkong und the name of Pantrade Development Co. Seen are & Mrs Chanrai with their two lovely daughters.

Nav Bharat Club organised a musical evening Gazal-e-bahar. Seen above are some of the artists and participants.

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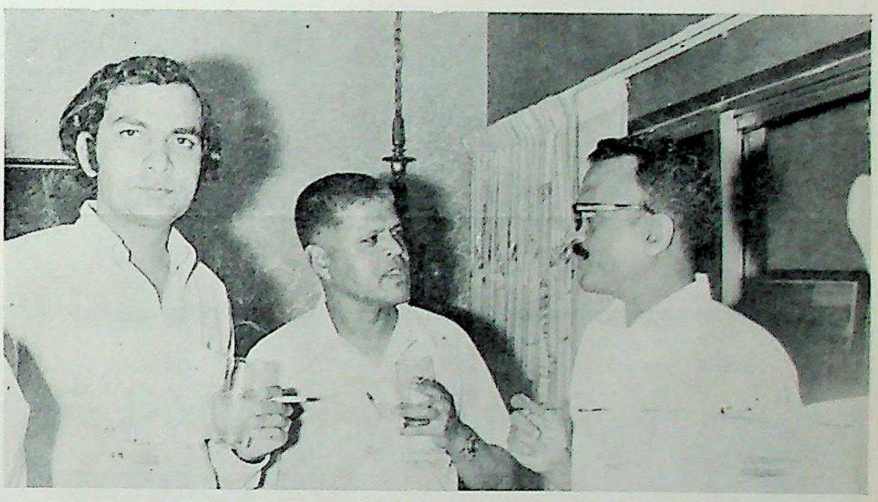
The Hat Trick

The Nav Bharat Club performed a hat trick. It became the Champion in First Division Hockey League this year. The crowning success was that it won all the six matches, something that has not happened before. The Club won acclaim from all sports fans, press, radio & television media, and Mr Sital who is the senior Vice President hosted a cocktail party to celebrate the occasion. Our congratulations to the Club, Sarinder Dillon, captain of the team and all the players.

Nav Bharat hockey players were honoured at a Cocktail party to mark club's most successful season. Seen above from left are: Mr H. S. Grewal—Sports Board Chairman, Mr K. B. Rathi—President of the Club, Mr Surender Dillon, Mr Sarinder Dillon—Captain, and Mr Mohinder Singh Wassan.

Visit of a Press delegation

Representatives of various Indian newspapers visited Hongkong for a week long stay. Newspapers represented included the statesman, the Hindustan Times, the Indian Express, the Financial Express & the Times of India. Mr Sital, Publisher of the Indian hosted a dinner for the visiting Indian pressmen and the guests met pressmen, journalists and editors working with various newspapers and news agencies in Hongkong.



The group of visiting Indian Journalist was invited by the publisher of the Indian to his residence. Seen from left are M/s Syed Naqvi and Makkar both of the stateman and Mr Raj Gupta, a local journalist.

Organisation for celebration

The Indian community in Hongkong is actively engaged in making the Silver Jubilee of the Independence of India a memorable occasion. To begin with, the India Association set up a sub-committee to plan the ptrogramme. However, this committee had to make way for a 44 member committee promoted by the Commissioner of India, the latter also being convenor of the former. The committee hopes to announce an year long programme very shortly.

Seen at Capt Mohan Srivastava's dinner party are Mr Ghulam Abbas—representative, Habib Bank Ltd and Mr B. J. Singh—First Secretary, India Commission, Hong Kong.

As a bachelor Prakash Motwani celebrated many birthdays alone. But this year was different. He had lovely wife Jyoti (Seen on left) joining the happy occasion.

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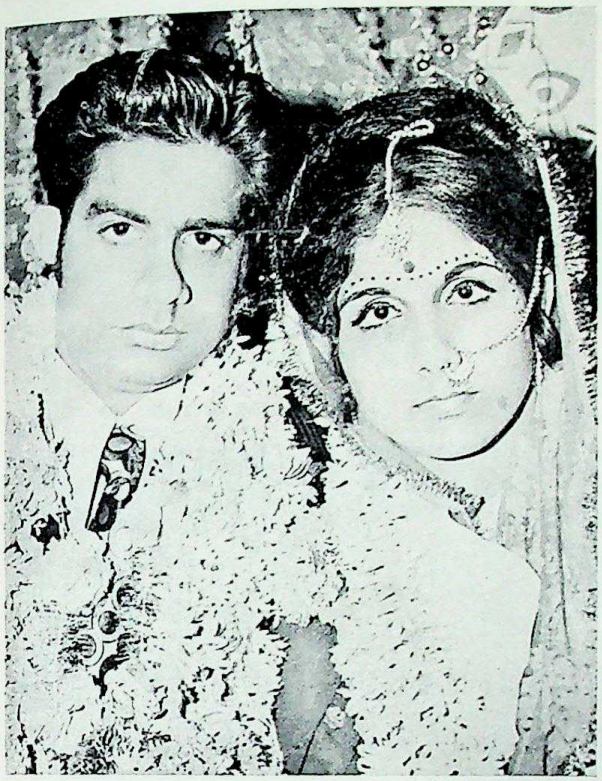
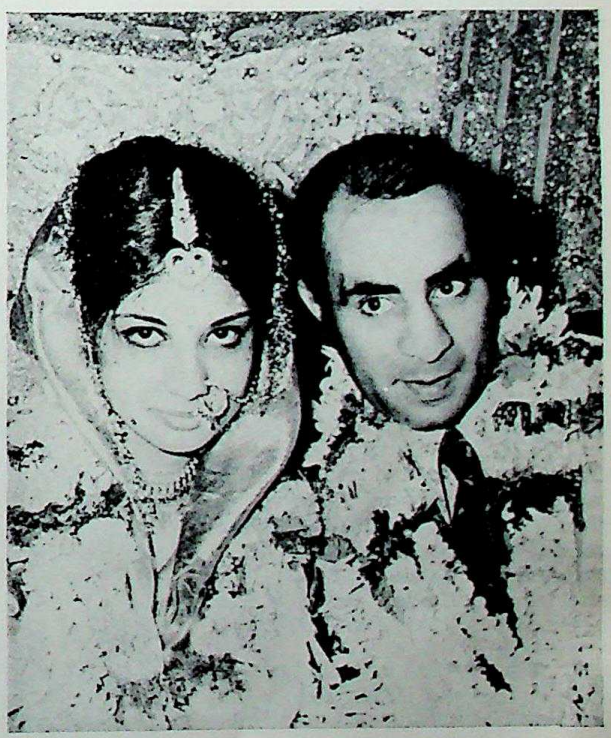
WEDDINGS



Kan L Chandiramani son of Mrs and late Mr Lekhraj Shivandas Chandiramani of M/S Atlas Fashions Hongkong was married to Madhuri daughter of Mr and Mrs Haroomal Daswani in Poona.

Deepak son of Mr and Mrs Metharam C. Bhavnani was married with Anita daughter of Mr and Mrs Keshav L. Sakraney on 31st May 1972 in Hong Kong.

Yogesh, son of Mr and Mrs Metharam Essardas Dadlani Quettawalla of Essardas and Sons, Bombay and Raveina (HK) Ltd, was married with lovely Pushpa, daughter of Mr and Mrs Chetandas Ishwardas Bhojwani of Ceetex, Djakarta and Bandung, in Poona.



Ramesh, son of Mr and Mrs Lalchand Sachanand Buxani of London, was married with Maya, daughter of Mr Ramchand Moolchand Sadarangani of M/s Rita's Garments in Bangalore.

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India Commission in Hong Kong Accused

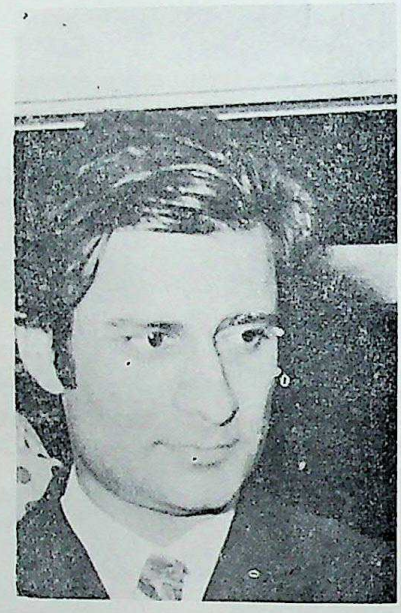
A leading Indian newspaper "The Indian Express" has accused the India Commission in Hong Kong of callous attitude and indifference toward Indian nationals. The newspaper published the following account on June 12.

P. N. Sharma

"There are millions of Sharmas in the country. One of them—P.N.—one-time Nehru's favourite photographer, suffered a stroke in a Hong Kong hotel a few days ago. It was past midnight. The hotel immediately called a doctor, who rushed him to hospital. The Indian Commission was also promptly informed but all it said was that there were millions of Sharmas in India and that it could do nothing at that hour.

Three days passed and still it could do nothing. And while P.N., who was on a short visit, lay completely paralysed in hospital, his hotel bill kept mounting. A Hong Kong-based Indian journalist ultimately paid the hotel bill and took charge of the baggage. The hospital bill still remained to be settled.

We heard this from a colleague just back from Hong Kong. Every passport-holder has a guarantor back home. The least the Commission could do, even if it was not interested



Kamlesh Sharma

in P. N. or one of the millions Sharmas, was to take charge of stricken Indian and later bill him his guarantor."

Accusation Denied

The India Commission, when c tacted, strongly denied the acc tion. The Commission informed editor that immediately on hea that Mr. P. N. Sharma had falle Mr K. Sharma, First Secretary of Commission visited the ailing jo alist in the hospital and sick visita was done on all days. The first sc tary contacted the doctor in attend to e sure proper medical care. M N. Sharma refused the offer of Commission to pay his medical bill grounds that the sum involved poultry and no help was needed. fore Mr Sharma left for India Commission had arranged with Wellingdon hospital, New Delh send wheel chair and ambulance the Delhi Airport.

Visakha Pooja celebrations in Bangkok

Visakha Pooja (Buddha Jayanti) was celebrated under the auspices of the Thai-Bharat Cultural Lodge on 27th May, 1972 at the premises of the Lodge. His Highness Prince Dhani Nivat president of the Privi Council presided over the occasion. HE. R. Bhandari Ambassador of India was guest speaker. Food and gifts were presented to 21 Buddhist Monks.

At this occasion a cash purse of Baht 60,000 was presented to the Director General of Religious Dept. for helping building of an elementary school.

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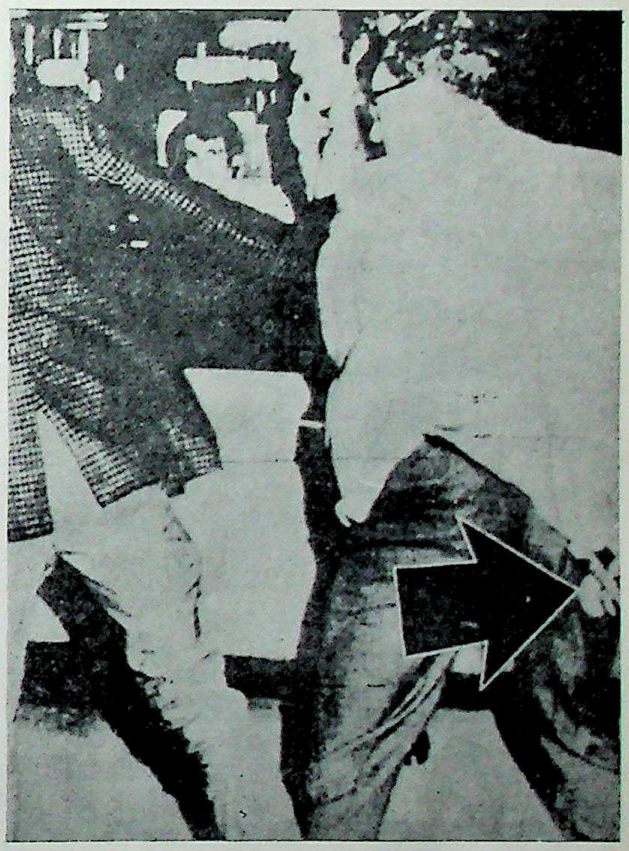
ENVOY IN AIRPORT ROW

Indian Diplomat's son held on charge of smuggling drugs in Australia

Twenty years old son of Mr J. Barua, India's deputy high commissioner in Australia was arrested by the customs at Sydney airport. 4 pounds of hashish was found hidden beneath false bottom of suitcase. As Mr Barua claimed diplomatic immunity, he was asked to send the son back to India. Next day, the son was arrested at Bombay airport on return from Sydney.

Mr Barua was questioned by press reporters when he came to the Sydney airport. He refused to reply and scuffle followed in which Mr Barua is alleged to have snatched camera of a photographer and hit him on the head.



Looking hot and harried, Indian Deputy High Commissioner Mr Jyotirmoy Barua (centre in picture at left) strides past news photographers with whom he had a wild scrap at Sydney airport.

The picture at right captures the dramatic moment when Mr Barua wrenched a camera from a photographer, to forestall a picture being taken of his son, Jawahar (19).

Customs officials claimed that the younger Barua, now back in New Delhi, attempted to smuggle four pounds of hashish worth US$5,600 into Sydney.

No charges were made, as the father claimed diplomatic immunity for his son.

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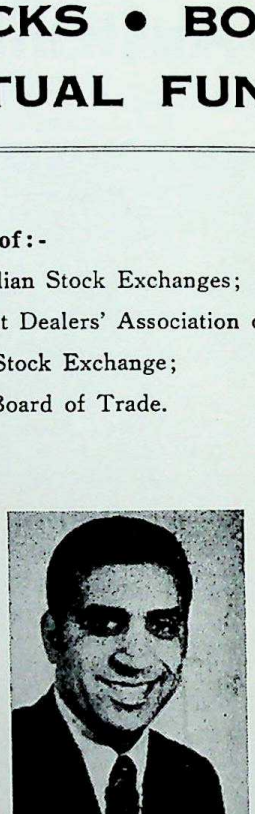

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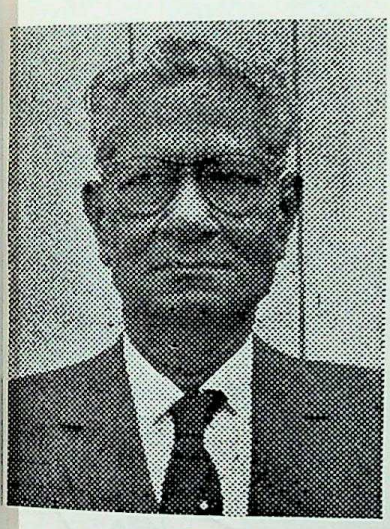
GLEANINGS FROM INDIAN PRESS

OBITUARY

Philanthropist passes away

Seth Lokoomal Ghanshamdas Chanrai, a Philanthropist and the promoter of the Jaslok Hospital and research centre, which is under construction at Pedder Road in Bombay, costing nearly one crore rupees passed away on 16th June 1972 in Bombay. He was 77.

Among the other institutions which benefited from his munificence are the Bihar relief fund, the leprosy centre—Dahanu, the cancer hospital —Madras, and the Bal Mandir-Juhu.



Seth Lokoomal Chanrai

Born in Hyderabad Sind on 2nd February 1895, he is survived by his wife Jasotibai.

Seth Lokoomal's business firm was the oldest amongst the Chanrai group in Nigeria and after world war II rose to be most successful organisation with branches in Lagos, Ibadan, Kano and London.

Sanjivayya dead

Congress President Damodaran Sanjivayya, who had been suffering from acute diabetes for some years, died of heart-attack at his New Delhi residence, on May 7. At the end of a normal day's work and a usual dinner he had gone to the bathroom before retiring for the night. After some time, his body was found lying on the

D. Sanjivayya

floor in the bathroom. The doctors declared him dead at 11 p.m. He was 51.

Mr Sanjivayya had an impressive record stretching over two decades in public life. Coming from very humble origins, the young Sanjivayya had to walk over five miles to school. His education was looked after by his brother, the father and some other members of the family having passed away soon after his birth. After graduating in law from Madras in 1948, he joined the Congress Party in 1950. From 1952 onwards, when he was first elected to the Madras Assembly, Mr Sanjivayya served as Minister at the State and the Central levels. In 1960, at 39, he was the youngest Chief Minister in the country, and the first Harijan to attain that post. He was also the first Harijan to become the Congress President in 1962.

Besides his wife and an adopted daughter, Mr Sanjivayya is survived by his 80-year-old mother.

Kamalnayan Bajaj dead

The well-known industrialist and business man, Mr. Kamalnayan Bajaj, died at Ahmedabad on May 9. He was 57. He is survived by his wife, two sons and a daughter.

A former member of parliament and treasurer of the all-India Congress committee (O), he arrived on Sunday to visit the governor, Mr Shriman Narayan, and Mrs. Madalasa Narayan, who is Mr. Bajaj's sister.

He was a close associate of Gandhiji.

An eminent industrial magnate, Mr. Bajaj worked hard to give concrete shape to Gandhian ideals.

Towards this end, he joined the Congress and, in 1957, stood for election to the Lok Sabha from the Wardha constituency. He won decisively, beating his closest Jana Sangh rival by 122,000 votes.

After the split in the Congress, Mr. Bajaj became a staunch opponent of the policies of the "Indira Congress," as he termed it. He urged the government to ensure a better deal for the people and to dispel the image of a "beggar" India in foreign countries.

Born on January 23, 1915, he was educated at the Gujarat Vidyapeeth in Ahmedabad and then at the Satyagraha Ashram under Acharya Vinoba Bhave and Mahatma Gandhi. His father, the late Mr. Jamnalal Bajaj, was a close associate of the Mahatma.

Later, he completed his education at Cambridge University with economics honours.

Mr. Bajaj was the chairman of Bajaj Electricals, Bajaj Auto Limited and some other companies.

Lokanathan passes away

An economist of world renown and a former Director-General of the National Council for Applied Economic Research, New Delhi, Dr. P. S. Lokanathan, who was 78, died at the Voluntary Health Services Hospital at Adayar where he had been admitted for treatment of kidney trouble. He is survived by his wife, two sons and four daughters.

Dr Lokanathan was born on October 10, 1894, at Palamadoi in Tirunelveli district of Tamil Nadu. He had his education at St. Joseph's College and later in the London School of Economics.

During his career as an economist he held many senior positions including that of the ECAFE Executive Secretary in Bangkok (1947-56) and Chairman of the Asian Productivity Council. A Visiting Professor in

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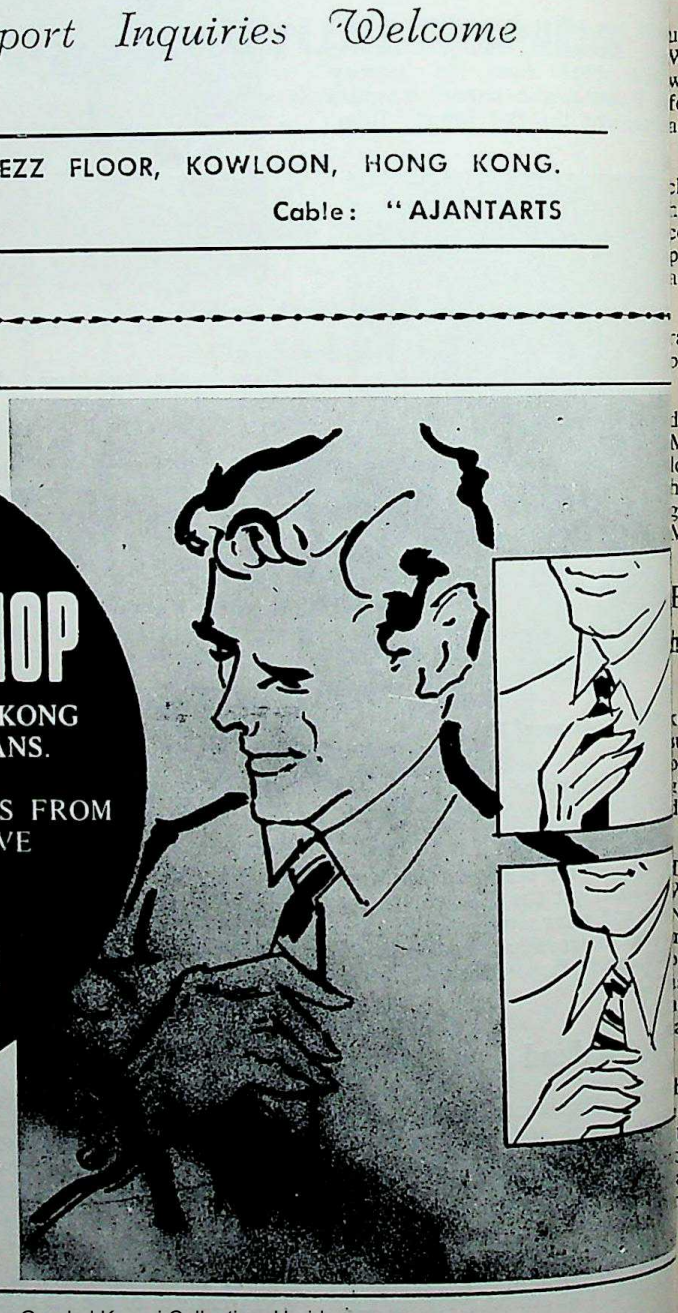

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Gleanings from Indian Press

Delhi University and Editor of the Eastern Economist from 1943 to 1947, he was Chairman of the Advisory Board, Demographic Research and Training Centre, Export Incentives Committee, Board of Trade and the All-India Board of Technical Studies in Commerce.

MEDICAL

Every 4th man has heart trouble

One in every four persons who underwent cardiac examination at the Wenlock Hospital during the 19-day world heart month in Mangalore was found to be suffering from some heart ailment or other.

Out of the 723 who underwent check-ups, 166 were afflicted with heart diseases. Seventy-six had coronary heart disease, 36 high blood pressure, 19 rheumatic heart ailment and ten congenital heart trouble.

The doctors carried out clinical, radiological, electrocardiogram and biological tests.

The check-ups were conducted under the auspices of the Mangalore Medical Relief Society and the Wenlock Hospital with assistance from the honorary medical officers and post-graduate students of the Kasturba Medical College.

Formula to avoid heart attack

Stop smoking, exercise regularly, keep your blood pressure and blood sugar at normal levels and reduce overweight. This is the general advice given by a cardiologist to reduce the dangers of a heart attack.

Speaking to the officers of the State Trading Corporation as part of the World Heart Month programme, Dr N. S. Dixit said coronary heart disease may well be termed the "black plague" of the 20th century. The disease will assume an epidemic proportion in the next 20 years or so due to fast urbanisation and industrialisation.

Most cardiologists he said, agree that a person whose cholesterol is high runs the risk of getting a heart attack. To control this it is essential to reduce overweight as fat people carry a high serum cholesterol and are more prone to heart attacks.

"But there is some consolation for the glutton. If the heart disease affects them early when the disease process is not complete and if they survive the first heart attack and if they reduce their weight, then they live longer."

Dr Dixit suggested periodic check-ups to guard against high blood pressure and diabetes. He thought that for every one case of high blood pressure or diabetes there may be 10 or even more unknown cases. This is because people here are not "check-up conscious".

What are the various characteristics of the particular type of individual who is most likely to get a heart attack? Dr Dixit explained that "he is characterised by aggressiveness, ambition, drive and competitiveness and a profound sense of time urgency. His speech is usually forceful, rather, rapid, often explosively uneven and accompanied by sudden gestures such as fist clinching and taut facial grimaces.

"Locomotion and mannerisms are rapid, reflecting enhanced drive, competitive striving, chronic restlessness and impatience. This man appears to be excessively driven to achieve and willingly committed to getting things done. Thus he habitually lives under pressures. He sets deadlines and things have to be done by that."

"His personality has fallen a prey to environmental factors. This environment exists in the milieu that characterises our modern urban civilisation."

Dr Dixit said those who worry a lot almost as a habit and who are neurotics are not so much susceptible to heart attacks. A sudden mental shock is different and heart attacks do occur after a shock.

The best remedy was to organise one's day in a methodical manner and avoid rush and hurry. It was not difficult to change the inherent behaviour pattern of an individual once he knows that what he is doing is wrong, Dr Dixit concluded.

97 Medical colleges

Promotion of Indian systems of medicine has been a major landmark in the activities of the Department of Health, according to the Annual Report of the Ministry of Health and Family Planning.

A Central Council of Indian Medicine has been constituted to set up uniform standards of education and registration for its practitioners.

Five Central research institutions for Indian medicine and Homeopathy have been established, two in Ayurveda at Patiala and in Kerala, and one each in the Siddha, Unani and Homeopathy systems at Madras, Hyderabad and Calcutta respectively. Departments for post-graduate training and research in Ayurveda have been set up in Trivandrum, Lucknow, Hyderabad, Patiala, Bombay, Raipur, Mysore and Jammu and in the Unani system at Aligarh and Hyderabad.

On the subject of environmental pollution the Report said the draft Air Pollution Control Bill prepared by the Ministry last year is being circulated to other departments concerned. The Bill on water pollution is being examined by the joint select committee reconstituted for the purpose last year.

The Department of Health opened two new medical colleges in New Delhi and Jammu, bringing the total in the country to 97.

ECONOMY

India makes warship

Prime Minister Mrs Indira Gandhi commissioned the country's first home-made warship, which she portrayed as "A shiny symbol of India's growing vitality and self-reliance."

"It is a proud day for the Indian Navy and a big day for defence production," she said in a ceremony at the Bombay naval dockyard. "It will add considerably to our defence strength."

Built at a cost of 184 million rupees, the 3,000-ton I.N.S. Nilgiri has radar-controlled homing torpedoes, surface-to-air missiles and variable depth equipment for submarine detection.

Fifty-two per cent of the components were manufactured within the country.

Five more similar frigates are under construction for the navy.

The project was the first major defence production effort on behalf of the navy. India already manufactures its own army tanks and MiG-21 jet-fighters for the Air Force.

5m. unemployed

Employment exchange registers are a poor pointer to the magnitude of the unemployment problem in India, but even these registers show how the problem is snowballing at a disturbing rate.

According to the annual report of the Department of Labour and Employment the number of persons looking for jobs went up to 51 lakhs in December 1971. These figures are taken from the registers of the 488 employment exchanges now functioning in the country.

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...s from Press

...ducated job-seekers ... lakhs to 22.96 lakhs. ... lakhs were matricu... lakhs were under... ...ut 3.94 lakhs were ...t-graduates.

...tops the list with 8.68 ...rs. Uttar Pradesh is a ...d with 5.32 lakhs. The some other States are: ...u—4.6 lakhs; Maharashtra ...s; Bihar—4.2 lakhs; Kerala ...khs and Andhra Pradesh—...

...sformers for Zambia

...A. 250,000 K.V.A. 132 K.V. transformer has been placed on board M.S. Toronto at Cochin for export to Tanzania.

The contract for the supply, erection and commissioning of these transformers for Ubungo Sub-Station under the Great Ruaha Project in Tanzania was won last year by the Indian Consortium for Power Projects Private Limited, a public sector undertaking under the Ministry of Industrial Development.

Transformers manufactured by Messrs. Transformers and Electrial, Kerala Limited (T.E.L.K.), Cochin, were successfully tested in the presence of customers and their consultants representatives; and have been shipped ahead of contractual schedule.

This order will earn for India foreign exchange of Rs. 2.2 million (K.Shs. 2.16 million) and is the largest single order for transformers executed so far.

The transformers are scheduled to be commissioned in June, 1972, and will form a vital link for the supply of power from the Great Ruaha Hydro-Electric project to Dar es Salaam, capital of Tanzania.

Income tax arrears

Although arrears of income tax during the fiscal year 1971-72 amounted to Rs. 488.43 crores, the Government was creeping up on its laggardly debtors and the quantum of arrears realised rose from Rs. 100.52 crores in 1967-68 to Rs 159.61 crores in 1970-71.

A sum of Rs 2.7 crores out of the 1971-72 arrears was written off in 39 cases where the firms had gone into liquidation or the assessees had died or been declared bankrupt. The sum owed as arrears exceeded Rs 1 lakh in all 39 cases, and ranged between Rs 28 lakhs and Rs 52 lakhs in four cases. In three of the cases written off, the assessees had left the country. One of them, Messrs Harold T. Smith incorporated, of the United States, owed the largest sum: more than Rs 52.14 lakhs.

The net arrears of income tax had fallen from Rs 507.91 crores in 1969-70, to Rs 499.68 crores in 1970-71, with a further fall in 1971-72.

1m. beggars

The statistics of the last census operations (1971) revealed that there were nearly a million beggars in the country. An official statement said that though the exact number of beggars could not be computed, people who could not be grouped under any vocational or professional category numbered 9,962,572. This was despite the fact that anti-beggary laws were operating in 12 States of India.

Contracts won

India has won a turnkey contract worth about Rs. 6 million from Kenya for a World Bank financed hydro-electric project.

This is the fourth export order for the Indian Consortium for Power Projects under the Union Ministry of Industrial Development taking the total value of its contracts abroad to more than Rs. 11 million in the last two years. Two other orders had been secured from Malawi, and one from Tanzania.

The latest order from Kenya's Tana River Development Company had been won against keen international competition.

The contract provides for the supply, erection and commissioning, and switch-gear and ancillaries for the three sub-stations.

The Consortium had also won two domestic tenders worth about Rs. 10 million (K.Shs. 9.8 million).

TRANSPORT

Fastest train Bombay-Delhi

At 120 kilometres an hour, the air-conditioned Bombay-Delhi Rajdhani Express sped along smoothly, with fewer swings and jerks than are experienced in trains running at half that speed.

It was on a trial run to Delhi on Wednesday after a formal ceremony at Bombay Central.

The time was around 8.30 pm and the train was streaking towards Baroda. Tumblers full of water placed on the light folding tab... front of the chair car seats (a... feature) hardly tilted as a ... of newsmen from Bombay ... Western Railway officials, dined.

The meal had been served h... aluminium containers which by ... way standards were very clean. ... the end ice-cream was served.

The food was good. "We will ... tain this standard throughout," ... officials said. The ice-cream ... with every meal.

Planned to be the fastest trai... tween the country's commercial ... political capitals, the Rajdhani E... will cover the 1,385 kilometres ... tween Bombay Central and ... Delhi in a little over 19 hours.

It will be thus faster than ... fastest train on this route now, ... Frontier Mail, which covers ... distance in a little over 24 hour...

The price of a meal, afternoo... with snacks and a breakfast is in... ed in the price of the ticket ... 343.35 for the sleeper and Rs ... for a seat in the chair car.

The fare for the first class (sle... in fact, is slightly higher than th... fare Rs 336 between the two c...

Who, then, will travel by tra... paying a little more and spend... longer time? The officials say ... the executive and the business ... who has a day's work in the c... that will readily prefer the train.

The journey will be for him ... comfortable than to drive to ... from airports amid traffic jams ... put up in hotel overnight.

"Said an official": Any one wit... a day's business in Delhi can ... board the train in Bombay at th... of a day, have a quiet time lo... up files in air-conditioned co... have a nice sleep, freshen himse... in the morning before disemb... and then straightway attend to ... business in the capital.

"His business over, he can ... board the train the same evening ... reach Bombay the next morni... time to attend office or business.

The running time, ultimate... the Rajdhani Express will be 17 ... —departure 5 pm and arrival ... the next morning.

It will be a direct run with ... "operational" halts when the ... crew will give a once-over to ... rake and fill up the water tanks ... compartment.

A bi-weekly, the Rajdhani E... will run on the days when the ... chim Express runs—every ... day and Sunday from Bombay ... Friday and Monday from Delhi.

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Gleanings from Indian Press

With the Delux Express running on the other five days of the week, air-conditioned travel to Delhi will henceforth be available on all days of the week. (The fares: air-conditioned first class in Delux Rs 282.45, non-air-conditioned first class Rs 134.40 and chair in Delux air-conditioned chair car Rs 84.55.)

The accommodation in the all-vestibuled Rajdhani Express is dust and noise free. There is a public address system to bring taped music, radio news and announcements to the passengers.

Plans are to instal closed-circuit television soon, the officials said. Then, it will be the first train on the Indian Railways to have television.

The train has accommodation for 18 passengers in the sleeper car (first class) and for 284 passengers in the chair cars.

Bombay-Poona express bus service

A "super exppress" luxury service between Bombay and Poona will be operated by the STC.

The service will leave Bombay Central bus station at 5.30 pm, reaching Poona railway station at 9.45 pm. The return service will leave Poona at 7.30 am and arrive in Bombay at 11.45 am. The fare per adult will be Rs 8.20.

INTERNATIONAL

Sri Lanka born

Ceylon became the sovereign republic of Lanka exactly 43 minutes after midday on May 22.

The Constituent Assembly, at its final session today, adopted by an overwhelming majority of 120 to 16 the draft constitution creating the republic.

The right-wing United National Party opposition of former prime minister, Mr. Dudley Senanayake, voted against the resolution for adoption (moved by the Prime Minister, Mrs. Sirimavo Bandaranaike), along with two other independent members. Another independent member abstained.

The Federal Party and the Tamil Congress boycotted the session as before in protest against Tamil not being given its rightful place in the draft.

Vilayat Khan in Hongkong

The world famous Sitar player Ustad Vilayat Khan will perform in Hongkong in September this year. He has been invited in connection with the 25th anniversary of the Indian Independence.

Tamils form United Front in Sri Lanka

The Federal Party and the Tamil Congress, representing the Tamils of the island, have decided to present a united front in opposing a new unitary constitution to be inaugurated on May 22.

Representatives of the two parties decided to oppose the constitution at a meeting of their leaders in Jaffna, in the north.

The main demands of the two parties are autonomy for the Tamil-dominated north and east of the island, and parity of status for the Tamil language along with Sinhala. They were prepared to accept a compromise which would have given de facto official status for Tamil in the Tamil-dominated north and east.

The left united front government of Mrs. Sirimavo Bandaranaike, is opposed to their autonomy demand but is prepared to accord de facto status to Tamil through legislati... entrenched provisio... tion.

Ravi Shanker ...ico

The Indian sitar ...estro Shankar received ...tren ovation from an au... nce than 2,000 at his del... in ed National Theatre ... in recently.

Ramgoolam in Del...

The Mauritius Prime Mi... S. Ramgoolam, arrived in ... an unofficial visit and left f... to preside over a three-day in... al conference of Arya Samajist...

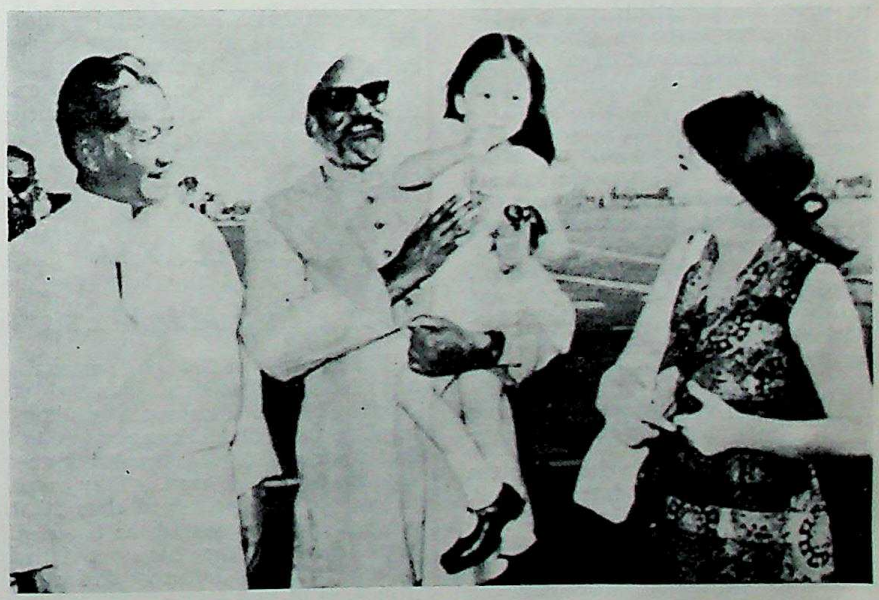
He was received at the airp... the external affairs minister, Swaran Singh.

Pakistan lifts ban on Frontier Gandhi's party

The new Governor of North-West Frontier Province, Mr Arbab Sikandar Khan, lifted, with immediate effect, the restrictions on political organisations in the province, including the Khudai Khidmatgar, founded by Khan Abdul Ghaffar Khan.

He also ordered restoration of the Khudai Khidmatgar office at Sadariat in the Charsadda tehsil which had been confiscated earlier.

Restrictions on the Pakhtoon, the Khudal Khidmatgar journal, and other publications were also lifted.



The Chogyal and Gyalmo of Sikkim and the little princess with External Affairs Minister Swaran Singh at Palam airport last week when the distinguished guests left for Sikkim after a week's visit to India.

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Glea[illegible]s from India[illegible] Press

[illegible] Abdul Ghaffar Khan who wo[illegible] with Mahatma Gandhi and Ja[illegible] Nehru for the indepen-de[illegible] the sub-continent was to retu[illegible]t month to Pakistan from Kab[illegible]e he has been living in exile [illegible] 12 years.

Trade [illegible]ncy in Dubai upgra[illegible]

It has been decided to upgrade the India trade agency in Dubai to the status of Consulate-General with effect from May 10.

Mr S. S. Bhatnagar, the present Indian Trade Agent, has been designated Acting Consul-General.

Pakistanis Attack Indian Posts

Minor skirmishes between two armies standing guard on a common border are natural. Patrols do stray into each other's territory and withdraw if contact is made with the enemy. Sometimes a little firing is resorted to, and this is usualy put down to over-enthusiasm. But the fighting that broke out in the Kaiyan area of Kashmir last week between Pakistani and Indian troops was not the normal, casual skirmish. It was a regular, planned attack by the Pakistanis on Indian-held positions.

The attack began early in the morning when the Pakistanis sent a batallion to over-power a platoon-held picket, 10 miles south-east of Tithwal. Our troops resisted the attack and sent the invaders back. Later, the Pakistanis mounted another attack, this time supported by field guns and other artillery. For 36 hours the fighting raged. At week's end, it stopped after the Indian and Pakistani army headquarters got in touch with each other over the military "hot line". Day-long consultations were held and shortly after dusk, New Delhi despatched instructions to stop the fighting "with immediate effect".

The two army commanders also agreed to arrange a flag meeting of the local commanders of Tithwal to work out arrangements following the ceasefire. Though no date was fixed, it was expected to take place this month. Details of the Pakistani attack and the motives behind it were expected to be known after the flag meeting. The Kaiyan incident was the most serious Pakistani ceasefire violation since the Indo-Pakistan war ended in December last. There had been innumerable violations by Pakistan in the past four months but few of them had involved continuous fighting.

The Defence Ministry was maintaining a tight-lipped silence over the incident and all it said on the first day was that fighting was still continuing. Though no mention of casualties was made, it was unofficially admitted that there had been some—killed and wounded. The figures, however, could not be ascertained.

British passport holder Indians

British passport holders of Indian origin from East Africa who had been given temporary residence in India will be the main beneficiaries of the decision of the Home Office to issue an additional 500 entry vouchers for this category of immigrants.

The increase, however, will be offset by equivalent reduction of entry vouchers for other Commonwealth immigrants including the skilled and professionally qualified like doctors and dentists.

There is an estimated waiting list of 2,500 heads of families in India. As the annual total for British passport holders is now 3,500, many of these have better and quicker chances of migrating to UK with their permitted dependents.

Africanisation in East Africa which forced these Asian-British citizens to quit their jobs and businesses has of late been slowed down. The increased admissions to UK will tend to lessen the sufferings of these persons who had when offered the choice of citizenship put their faith in Britain.

The permission for expelled British passport holders to reside temporarily in India was given by the Government of India on humanitarian grounds on the understanding that they remained Britain's responsibility and must be admitted for permanent residence in U.K.

MISCELLANIA

Income Tax raid on film stars

The swoop on 120 top personalities of the Indian film industry at Bombay by the income-tax authorities in search of black money in the first week of May has created a new elite among film men. They now belong to the privileged class that merited the attention of the tax-man. Bron showmen, they have not failed to capitalise on the new distinction they have earned.

One of the spokesmen of the industry, Dilip Kumar, declared even as the investigations were going on, that, compared to big busine[illegible] and industrialists, they were [illegible] fry. Yet, being the showmen [illegible] are, their ostentatious living a[illegible] dulgence in luxury is what pri[illegible] drew the attention of the tax-m[illegible] them.

Tax authorities admit tha[illegible] much publicised three-day "[illegible] tion Clean-up" of the film in[illegible] was a damp squib. All that [illegible] could get was Rs 10 lakhs in [illegible] and a mountain of documents, [illegible] may ultimately reveal black [illegible] transactions for a similar a[illegible]

Among the stars who came [illegible] special attention were [illegible] Khanna, Mumtaz, Raakhee, [illegible] Parckh, Mehmood, Jeetendra, [illegible] mendra and Rajendra Kumar. A[illegible] the producers were Dev Anand, [illegible] Chopra, Devendra Goel, [illegible] Samantha, Pramode Chakr[illegible] G. P. Sippy, N. C. Sippy, J. [illegible] Prakash, Nadiadwala and [illegible] Maheshwary brothers. (Omm[illegible] should not be taken as a sli[illegible] those left out!)

The raid on the residence of [illegible] Chopra was coordinated with [illegible] on the residence of his close ass[illegible] C. V. K. Sastry. The raid on [illegible] Sippy also led the tax-men t[illegible] residence of Hrishikesh Mukh[illegible]

Among the studios searche[illegible] Famous Cine Laboratories, [illegible] centre, Ramnord Laboratories, [illegible] bay Film Laboratory and N[illegible] Cine Laboratories.

A producer and a star whose [illegible] were raided were away shootin[illegible] films on location. The pr[illegible] when informed about the rai[illegible] fused to stop his shooting and [illegible] to Bombay. He was uncon[illegible] and preferred to continue wi[illegible] work in an eastern state.

The star who was shooting [illegible] Africa, is also yet to return.

The bedroom of a matinee [illegible] elaborately furnished and [illegible] tiously decorated, was left in sh[illegible] by the tax-men. They dug [illegible] ornate tiles under his bed an[illegible] deep in search of a non-[illegible] hoard. To the protests of th[illegible] the tax-men said he could rep[illegible] floor and send the bill to the [illegible] ment.

Perhaps the biggest haul t[illegible] men made in cash was from th[illegible] of Raakhee, a new star who [illegible] is yet to learn the tricks of th[illegible] in handling unaccounted mon[illegible]

They found foreign currency [illegible] actions and foreign bank [illegible] documents at the residences [illegible] stars.

The tax authorities found j[illegible] and precious stones fro[illegible] residences of J. Om [illegible] Ramanand Sagar, and B. R. C[illegible]

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Gleanings from Indian Press

Cultural finds in Saurashtra

The Somnath archaeological expedition has established the existence of stone age man in Saurashtra 100,000 years ago.

He lived on the banks of the first ancient rivers—ancestors of the present Hiran, Saraswati, Bhadar and others—on the island which emerged after a complex of land and oceanic upheavals about a million years ago, during the Pleistocene era. Prior to this period, Saurashtra was submerged under the sea.

This conclusion has been reached by Dr H. D. Sankalia, the eminent archaeologist who headed the expedition. In a preliminary report, he writes: "The common view of geologists, that the Saurashtra (Kathiawad) peninsula was under the sea and hence not inhabited by stone age man, is not correct. It needs to be modified."

According to Dr Sankalia, while Saurashtra was under water, much of its coastal shelf was formed by a rock known as "millionlite". Later the peninsula or the island was formed and the first rivers began to flow. Early man appeared on the banks of these rivers "at least 100,000 years ago."

Second culture

A second stone age culture took shape on the peninsula about 30,000 to 40,000 years ago. Evidence of both these cultures was found in tool-bearing beds separated by oyster (shell) beds, about two kilometres inside, on the Hiran and the Saraswati.

The region appeared to have again undergone a series of upheavals, during which the beds of the present rivers were formed.

On these banks came up, 4,000 years ago, a man who presumably knew elementary agriculture and pottery and domseticated cattle. The flood, which swept the Harappan town of Lothal, around 1900 BC, might have destroyed this habitation.

A new habitation arose, about a century later, on the silt laid by the flood. These people lived in large, rectangular stone houses. They made distinctive painted pottery, which was found for the first time at Prabhas (Somnath-Patan). The culture is thus called the Prabhas culture.

Foreign elements

How the Prabhas culture was later transformed was not known as the exposed only one Prabhas house.

Besides, on its remains was found another culture, which not only absorbed the earlier one but also introduced new features. Plans of houses, each with a large rectangular room and a small squarish one, were found for the first time, belonging to the Rangpur culture.

The pottery, the faience beads and the construction methods found here bore the impact of the Harappan culture. This habitation was deserted. On its ruins grew vegetation, turning the top surface black. Then came a people using iron.

With the introduction of iron, the potter's art declined. It flickered again momentarily with the Roman contact in the first century BC-AD and gave birth to red-polished pottery, which spread all over India.

The expedition was financed by the Tata trusts and carried out jointly by the Deccan College and the department of archaeology of Gujarat. It was entrusted with probing the veracity of the legendary association of Lord Krishna and the Yadavas with Somnath Patan, alias Prabhas.

Pre-Harappan field found in Rajasthan

The archaeological excavation of a pre Harappan settlement, at Kalibangna, in Rajasthan, has yielded the remains of an agricultural field—the earliest so far excavated anywhere in the world. Its antiquity is broadly placed in the first half of the third millennium BC.

The furrow-marks on a grid pattern on the excavated field in the pre-Harappan settlement, situated on the left bank of the Ghaggar river, has also led to the discovery that the pattern was adopted to accommodate two kinds of crops in one field—the method followed even today in the field around Kalibangan.

Reporting the "outstanding discovery," the Director-General of the Archaeological Survey of India, Dr B. B. Lal, in the latest issue of Puratattva, bulletin of the Indian Archaeological Society, said "the pre-Harappans of Kalibangan have given us a unique example of a ploughed field".

He said, as far as he was aware, this was the earliest agricultural field so far excavated anywhere in the world.

Patterns

According to Dr Lal who conducted the excavations with the help of his colleague, Dr B. K. Thapar, it was difficult to explain fully the grid pattern of the furrows. "A survey of the fields around Kalibangan was then undertaken, and it [illegible] a most pl[illegible] surprise to find [illegible] amongst by the various patterns fol[illegible]ed in the [illegible] was also one which tallied with [illegible] excavated. It even agreed in c[illegible] in essential details," he said.

Further enquiries were made [illegible]ch revealed that the pattern was [illegible]ted to accommodate two kinds [illegible] in one field.

Subsequently, it was ob[illegible] that in the furrows with sho[illegible] diary space were sown horse-g[illegible] while in the ones having greate[illegible]cing, it was mustard plants.

These pre-Harappan peo[illegible]le, according to Dr Lal had enjoyed a fairly advanced material culture th[illegible]ugh it was not as advanced as the [illegible]arappan culture itself.

They lived in well-planned mu[illegible] brick houses as did their successo[illegible] used well-fired red pottery, often slipped and painted with geometri[illegible] floral and faunal designs. They had overground as well as underground ovens (resembling the modern tandurs) for cooking domesticated the cattle, carried on agriculture and used, besides blades and arrow-heads of chalcedony, jasper, etc, copper implements.

Oil massage at Kovalam beach

Kerala's famous oil massage—which is locally called "pizhichal"—would soon be available to foreign tourists.

The minister of state for civil aviation and tourism, Dr Sarojini Mahishi, told the Lok Sabha that facilities for massage—which is supposed to have curative and rejuvenescent properties—would be made available at the famous Kovalam beach near Kerala's west coast.

Kovalam would have 40 cottages and a 100-room hotel.

•

The modern family

Man on Boose

Wife on Tranquilizers,

Son on Grass (Maruijana)

Daughter on Pep Pills.

Heard on a T.V. Show.

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From Filmland

Prithviraj passes away

Prithviraj Kapoor, who died in Bombay could easily claim the distinction of being the only man in the world to have spawned three generations of showmen, himself, his three sons, Raj, Shammi and Shashi, and Raj's two sons Rishi and Randhir. Besides, no individual has dominated the Indian stage and screen so forcefully as Prithviraj did during his 66 years of life.

In Prithviraj Kapoor, we have not only lost a great artiste, but a fine gentleman, a patriot and a grand old man who headed a talented family.

Born on November 3, 1906 in Peshawar, Prithviraj graduated from Edward's College. He tried to find a suitable opening in civil service, but

The doyen of Indian Films.

luck pulled him into the show business. He came down to Bombay and made 9 silent films before appearing in the first Indian Talkie "ALAMARA." Then he moved to Calcutta and worked for New Theaters exclusively from 1933 to 1939.

He returned to Bombay again and joined Ranjit Studios. At that time, he laid the foundation of his famous **PRITHVI THEATRES,** which spearheaded the Hindi theater movement in a theaterless land. Traveling across the width and length of the country with his touring theater, he brought his famous play, "DEEVAR," "PATHAN," "GADDAR," UNTALA," etc. to the India. His love for theate his life, but he never ne activities. He shone as ing performer in MUGHAL-E-AZAM MAAN MAHAL. A alist, he organized to collect relief f ious causes in times of ess. He was also nomi of the Rajya Sabha for was honored with the Padm . He also led several film and legations abroad.

Always a domineering fig Prithviraj Kapoor was ba ally humble man. He always e khadder and performed his ly "Puja" regularly. A student o s-krit and classical music, he lso loved Urdu and Persian poetry. A multi-talented personality he was also a family man. A great-grandfather, he is survived by his wife, three famous sons, and two daughters, several grandchildren and two great-grandchildren.

The President of India and Mrs Gandhi sent their condolences to the bereaved family. There will never be anyone like Prithviraj Kapoor on the Indian stage and silver screen.

* * *

Mahesh chander with music director Usha Khanna.

Mahesh Chander

His voice was first heard in Kidar Shama's "Maikhana". He sang that lilting number: "Ek shab ke musafir hai hum to." Mahesh Chander, son of the popular singer of Sindhi music, 'Master' Chander, is striving for recognition in the world of Hindi film music. Meanwhile, he has made a name as a singer of 'ghazals' at many public programmes. His disc of ghazals under the baton of Babul, has proved quite popular. Another L.P. disc of ghazals with music by C. Ramchandra is on its way.

This widely travelled singer, who has had his grooming under Pt Laxmanprasad Jaipurwala, recently earned a couple of assignments in film music. He lent his voice in Kidar Sharma's new film, "Pyase Nain" as also in "Pattharon Ka Shaher." for Music director Usha Khanna. This marks a fresh start to Mahesh Chander's career as a playback singer.

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FRANKLY SPEAKING

Come love, let us take a trip

It was one of those parties that really got going after midnight. Guests were invited at 8.15 p.m. Dinner was served shortly after eleven. Early birds, stiff necks and formal guests left around midnight. The swingers included several men & women, and a few non-Indian girls brought along by some of the bachelors. Drinks had loosened both inhibitions and tongues. They were all comfies in the smoke filled room. A few in the group wanted to take a trip and were demanding that the host produce the 'acid'. An egg head set the ball rolling and soon they were discussing drug addiction & flower culture amongst Indians. The egg head said that Indians were amongst the world's biggest and oldest pot smokers. Shiva smoked pot. His consort Parwati carried **Dhatoora** in a pouch & administered it to her master in order to prevent his eyes from wandering around pretty figures of **Devkanyas.** Hanuman got his **Shakti** from the pot. The story goes that Shiva was presiding over a **Devloka** conference when his eyes fell on a pretty **devkanya.** Parwati gave him the pot atonce. But the lord was already aroused. His discharge was collected on a leaf by the rishis and administered to Hanuman's mother through her ear. That is how Hanuman was conceived —so the Puranas tell us. **Dhatura, Bhang** & **Charas** were the favourites of all followers of Shiva, and still are. Have you not seen Sadhus sitting out nights in freezing cold. Their red eyes and enlarged pupils show that they are on trip. **Somaras** was enjoyed by the rishis and the rakshshas alike. The group concluded that it is only the humourless and chicken hearted Bania Brahamins of today who brought the favourite smoke of Lords to disrepute.

Reference to modern day Brahamin brought a girl in the group to life and she strongly defended Indira Gandhi, the Brahamin-Bania prime minister who recently stood up in the Parliament in defence of the hippies. Our pretty girl said that she had spent 8 months wandering around in India & asked. "What are your Sadhus, bhikkus and munis. Are they not hippies? You Indians denounce hippies and rever Sadhus—both are the same. Both lack in dress, both wander around, both live on others, both partake of free sex, both drink pot & take trips, so what is the difference? By now the girl was rather high and she did not care for anything, her dress had already fallen off & she went on. "Your women make long noses on seeing an unclad European on the street. But the same women rub themselves against naga sadhus. Why do dozens of young women stay at Pondicherry alongwith scores of youngmen. They may be meditating but dont they do free living." Men agreed with the young foreign girl. They simply wanted to, the girl was very pretty, and very inviting indeed in her under garments. "Come love, let us take a trip. I have the acid anyway."

Party, of the kind described above is typical of what goes on all the time amongst the well to do lazy bones. Lack of money throws up a big challenge. Abundance of money takes aways the challenge. One of the problem of being rich is to find something to do that is different from the usual.

Konw this Jester

What sort of people are we Indians?

"Humbugs or hypocrites, or just plain stupid and irresponsible."

What sort of person is Mrs Gandhi?

"She was, by all accounts, a competent hostess at the Prime Ministers house, New Delhi. By using high intensity pull, she successfully crossed many Peters' Briges—till she managed to reach her optimum level of incompetency—as the Prime Minister of India — & the mess of your economy she is going to make."

What was Mahatama Gandhi?

"Like sheep we have listened, allowed ourselves to be hypnotized & often pretended to emulate the impossible and the impractical. The consequences of this saintly sickly spell are all around us to see."

And here his piece on Mr Nehru?

No people, no nation, had ever reposed so much faith in one family as India has done in the Nehrus . . . Even by most generous assessments, Nehru——let country down year after year."

Judgement on Mrs Gandhi—as a prime minister?

"The politics of India, turned overnight into politics of turmoil. The five years she has been Prime Minister have been years of slogans, excuses, more slogans, more excuses and some radical decisions that won popular applause, but little else. Indira Gandhi has very little to by way of achievement to ask fresh mandate."

How good is Indian press?

"— Journalist is a typical phrenic. He has a built in ten to listen only to authority. In our newspapers,—vie with one other to make friends with peo authority for a crumb here, a there. Good newspapers, it are not in our stars."

Opinions quoted above, are of an Indian who puts out dozen magazines in Hongkong, produces a Jute rag of right re at Bombay, through remote from this Colony. These quot are incorporated in a special based on investigations on the zine and its editor.

Pearls of wisdom scattered joker over last 30 issues of are not taken seriously by any consequence in India. Lam over this, the gentleman wrote a single Member of the Parli not a single member of the G ment was moved even to ackno receipt of the issue." This surprising for a person gets a ment which befits his character

Sardar Jinder Sing

Hongkong Indians lost a st last month. Sardar Jinder head of the large sikh commu the Colony passed away after illness. He came to the Col early thirties and gradually m place for himself in the comm He was chief of the Khalsa but he was more than that. will debate an issue for hours strong positions. Then Jinder will give his opinion—briefl quietly and that was the verd all, end of the debate. He w rich, he spoke little English, no party of his own. He was Indian & a rugged Punjabi He once described to me modern Indian youngman in kong by saying, "That man is new **Razai,** full of freshly cotton of money. Let him flated to his normal girth befo talk to him."

His funeral was largely and ladies & men came in bus I wish mourners included some so called leaders of the Indi munity as well and someone f Indian commission. Only of the Hindu Association & others came alongwith a priest to recite slokas from the on the sad occasion. It is that these so called leaders can together even in death.

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THE VOICE OF 10 MILLION OVERSEAS INDIANS

THE INDIAN

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Cover:
The 25th Anniversary of Indian Independence

samaiki

K. Sital

This month, India celebrates the silver jubilee of her Independence. If I were asked to name the most important contribution of India ever since her Independence, I will say without hesitation, her promotion of the principles of international morality. She believes that universal understanding is essential for peace in the world, that regional cooperation is necessary for goodwill between continents and that mutual respect and tolerance amongst people is a precondition to civilized living. Applying these principles to minority groups such as the Indian overseas communities the need of understanding, cooperation, mutual respect and tolerance is all the more greater. Acceptance and practice of these principles is not just to earn goodwill of local people where we reside, but it is a matter of survival for us.

Sociologists tell us that a minority group, may it be Jews in New York, Asians in Nairobi, Chinese in San Francisco, West Indians in London, Indians in Hongkong, etc., is always judged harshly by the majority and often made a scapegoat for various imaginary mishaps. Whereas the contributions of a minority community are unplayed (they are expected to do it), the entire community may stand condemned for a single action of one individual. Every community has its blacklegs, but a minority community usually pays a much higher price for misdeeds of it blacklegs. Since we are judged by others on collective basis, we can not afford to be purposeless, rudderless or headless group. Differences are bound to crop up as it often happens amongst all intelligent people. But there is a sane method of resolving these differences without making ourselves laughing stock in places of domicile. No responsible Indian will like that kind of situation.

The soluation lies in creating a *panchayat* type of structure within every Overseas Indian community comprising of fair minded and unprejudiced persons. Age or richness may have their place. But leaderhsip positions may go to people who are public minded, have constructive approach, are willing to give time and enjoy respect among both Indian and non Indian groups. This *panchayat* may function formally, it may equally be an informal body. All disagreement are referred to it and decisions given by it are accepted as final and binding on all concerned. This structure will also provide an umbrella to cover the sore spots of the community. Putting to a proper use, it will make others to sit up and watch our progress. In time to come, it will earn us respect and recognition as final reward.

This is my message to my breathern at this auspicious occasion. This is what I ask of you today.

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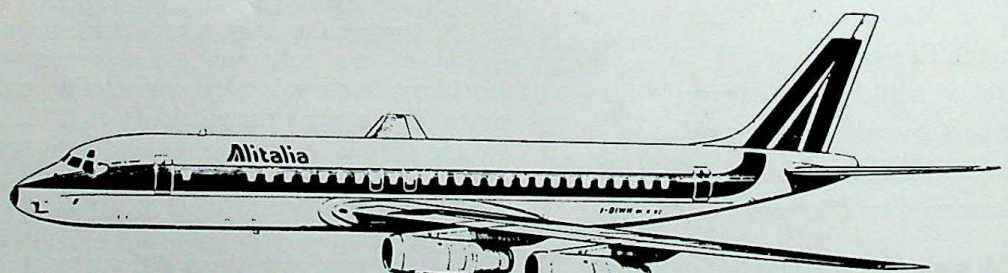

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VOL. III No. 2 AUGUST 1972

THE VOICE OF 10 MILLION OVERSEAS INDIANS

The Indian

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EDITORIAL

INDIA T

Anniversary is generally an occasion for celebrations. It is also an opportunity for remembrances and reminiscence, a time to count one's blessings and achievements, and to take a hard look at the future and how to meet it.

Twenty five years is no time in the life of a nation. But a majority of the Indians would have lived half their lives during this period. Time has both a national as well as an individual perspective, and norms of judgement may differ. How then should India be judged?

India's achievements over last 25 years may not be spectacular, nevertheless they are significant. Massive hydro-electric projects, green revolution, diversification of industrial base, expansion of economy, programmes of universal primary education, public health, urban renewal, community development etc., are too well known. Political stability and the democratic government system are no small achievements. India may draw satisfaction from all this but it will be erroneous us to judge its growth from these obvious developments alone.

Three Evils

India has been plagued by three evils, namely poverty, injustice and corruption. They are as widely prevalent today as they were 25 years ago. Gains of development did not reach the common man who is more poor today than ever before. Political power and economic advantages are monopolized by the privileged class to which th civil servant, the politician, the business tycoo and the professional mostly belong. The adminis trative machinery works; but it works faster fo those who can greese its wheels in suitable man ner. Corruption is condemned by all, approve by none, witnessed by most and fought by n one. One does not go far without money an contacts in socialistic India.

Poverty weakens body, injustice degrade human dignity and corruption destroys morali This three dimensional erosion has been going o all along in India, twenty five years of indepen dence have made it only worst. India has no put up a real fight to eradicate these evils. Whil sweeping the floor, where the broom does n reach, the dust will not vanish.

Garibi Hatao is fizzling out like other pro mises of the past. Unless the trend is reverse the credibility of the government will be lost b yond redumption. Poverty even can be dignifie but there is no dignity in injustice. People reb sooner against injustice than poverty. Till recentl Indian masses accepted poverty and injustice a their lot. There are signs they are no longer wil ing to do so.

At the home front, the emerging *will to a* of people against poverty, injustice and corruptio is a development that we rate higher than anythin else. People's *will to act* is a strength of the n tion, a warning to the establishment, and a cha lenge to the rulers.

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TODAY

International Draughtsman

In the international sphere, the only honour that India can claim thus far is its victory in the December 1971 war. It is not the fact of victory per se but its psychological aspects that are more significant. India showed for the first time that she has teeth and that she can bite hard. Nations understand strength, and strength alone is the bases of friendship amongst nations. If India can knock out other nation's teeth and possess the potential to shatter their economies or help build them, her friendship will be sought after. Strength of a nation is indicated by its military power, growth rate of economy, volume of foreign trade and potential to give aid. A strong nation will choose its friends, a weak nation may have to beg for friendship.

Throughout the Nehru era, India did not realize that the United Nations is a forum where national interests take precedence over international morality. India judged issues on moral grounds and opened her mouth too wide and too frequently. She was laughed at, scorned and bullied but seldom respected. The only role she played was that of a draughtsman to draw up such agreements as were acceptable to contesting parties. Its foreign policy has been idealistic but impractical.

To-morrow

The first charge on the government is to contain the evils of poverty, injustice and corruption. If concrete steps are not taken soon, people might act in such collective wisdom as they possess. It might take longer to eradicate poverty. But given the strong measures, injustice and corruption can be done away with shortly. This has been achieved next door to India. Second, our policies ought to serve national interests and we should not be excessively concerned about what the world will say about it. World opinion is based on sectarian interests, group allignments and ideological considerations. If making the Bomb adds to India's military power; we should make it no matter what other countries say. Patrolling the Indian ocean is essential to our security and we must do it whatever be the opposition. Only India can enforce peace in South Asia and provide counter weight to communism in the Southeast Asia. Since peace and democracy are essential to all countries in the region, India must provide leadership without caring for America, Australia or Japan.

Basic to all this, of course is India's strength. If she is strong—economically and militarily, she will not have to go out seeking friends and respect or giving opinions which no one cares about.

Twenty fifth anniversary of the Indian Independence is an occasion for Indians to congratulate and pat one another on shoulders. More than that it should be an opportunity for honest soul searching, self evaluation and of finding ways to do things better than before.

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The Dance in India

The dance in India is as ancient as the country itself. From times immemorial, Indians reflected their joys and sorrows through dancing. Religion, custom and traditions of the times influenced styles and forms of dancing and it is possible to identify a particular dance in terms of a given custom, a particular region and a specific period in history.

Asha Dhar makes a broad survey of the growth, forms and styles of Indian dancing. Her presentation is supplemented by R. K. Mehta and Mrinal Shah who discuss new developments in Kathakali and Manipuri styles. Then, we present interviews conducted by Shyam R. Gupta with two of India's foremost dancers. Indrani Rehman and Sonal Man Singh.

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FORMS & STYLES

by Asha Dhar

Asha Dhar is a free lance journalist. She is married to a diplomat & lives in Turkey.

Though the idiom of Kathak goes back to the ancient art of Bharata Muni, the technique of this classical dance has been influenced by other cultures. Here is an alluring Kathak pose by Archana.

Amongst the three groups of Indian dances the Classical, the Folk and the Tribal, the most stylised and traditional are the classical. The Indian classical dance is indeed the arch-manifestation of the soul of India. The best known of the ancient treatises is the Natya Shastra of Bharata Muni. The folk dances are as varied as the people of the sub-continent, and, though associated with the peasant and pastoral life, are less ritualistic than the tribal dances. All types of Indian dances demand perfect coordination of hand, foot and body movements. The main accompaniment is the percussion instrument which always regulates the rhythm of the dance.

Four Schools

The four main schools of the Indian classical dance are the Bharata Natyam (of Madras), the Kathakali (of Kerala), the Kathak (of the North) and, the Manipuri (of Manipur). Also worthy of note are the Mohini Attam of Kerala, the Mask dances of Seraikela (in Bihar), the Odissi of Orissa, the Kuchipudi dances of Andhra Pradesh, the Yaksha Gana of Karnataka, etc. The four main categories of the dance are: Tandava or powerful type which is masculine: Lasya, an essentially feminine form; Nritta, comprising beautiful hand and foot movements which do not signify any particular theme; and Nritya which is dance in the form of gesture-language depicting distinct ideas or themes. All schools of the classical dance in India have these forms.

Bharata Natyam

Bharata Natyam is a direct descendent of the basic dance form defined by Bharata Muni. The South

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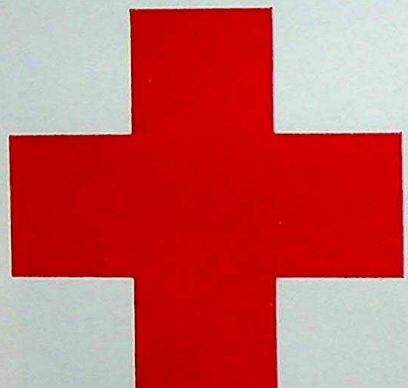

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Indian dance, originally called Dasiattam (Dasi = slave, Attam = dance), has, within the last decade or so, acquired the name of Bharata Natyam. It means the Natya (or mime) of Bharata.

The technique of Bharata Natyam consists of sixty-four principal co-ordinated hand, foot and body movements known as adavus which are performed to the accompaniment of bols or dance syllables. These syllables are learnt by heart by the pupil and represent a beat or beats of musical timing. The musical accompaniment of Bharata Natyam usually consists of a mridangam (a long melodious drum), a violin, a flute, cymbals and a vocalist-conductor who repeats the dance syllables, sings the words of the song and also beats time (with a pair of small cymbals). The traditional costume consists of long loose trousers, over which a nine-yard Sari is draped. The artiste wears numerous ornaments such as earrings, noserings bracelets, hair ornaments and a gold belt studded with precious stones.

Kathakali

Kathakali, the dance-drama par excellence of Kerala, has a rich gesture language.

Music is an essential element in Kathakali. The orchestra is composed of two singers (one keeping time with a gong, and the other with cymbals), two drummers, one playing the chenda (a loud cylindrical drum), and the other the maddalam, which is similar to the mridangam of the Bharata Natyam orchestra. The narrative is sung by the singers. Kathakali music belongs to the South Indian classical style.

The art of make-up is a hereditary vocation. Experts spend hours on each face, firstly, with solid foundation forming new contours of the face and, secondly, with the application of different colours; red, green, black, amber, and white dominate. The mouth and the eyes are outlined and accentuated with thick red or white lines. The eyes are reddened by the placing of eggplant seeds under the lids. The total effect adds to a strange but dramatic beauty of the face.

Kathak

Kathak, the classical dance of Northern India, consists of both Nritta and Nritya, and is presented in the Tandava and the Lasya forms. Unlike the steps of South Indian dances which are generally with the knees bent and pointing outwards, the Kathak steps are performed with the legs in the natural position, without and stylised bending of the knees.

Uday Shankar made Indian classical dancing known abroad even as his brother, Ravi Shankar popularised India's music in Europe and America. Here he is seen in a characteristic dancing pose.

Although the teachnique of this dance suggests different cultures that have influenced its growth, it is basically derived from the ancient art of Bharata Muni and other masters.

Great importance is attached to spinning movements in the Natya Shastra; these are to be seen far more frequently in the Kathak style than in any other dance of India. The foot work also is most intricate and the dancer literally speaks with his feet which reproduce the tabla bols (drum beats) or the words of a poem. In Kathak, unlike the South Indian dances, the hands move very gently, and even the movements of the finger-joints are often preceptible. The musical accompaniment of the Kathak dancer is a pair of tablas and a stringed instrument such as a sarangi. The more classical pakhawaj, a long drum, was originally used, but the Moghuls introduced the smaller tablas, one resonant and beaten with the fingers of the right hand, the other with a flatter tone struck by the left hand. These tablas reproduce the beats or syllables of each phrase or the words of a poem interpreted by the dancer; while the sarangi sounds the melody. The exciting drums, the tabla and the pakhawaj, provide the intricate rhythms; the dancer's feet take up the challenge and are transformed into percussion instruments, and the sarangi (stringed instrument) wails out the basic unchanging tune. Music, to the Kathika, is not an accompaniment, as it is to his confere in the South. He is not completely dependent on the singer, and quite often he sings his own songs and

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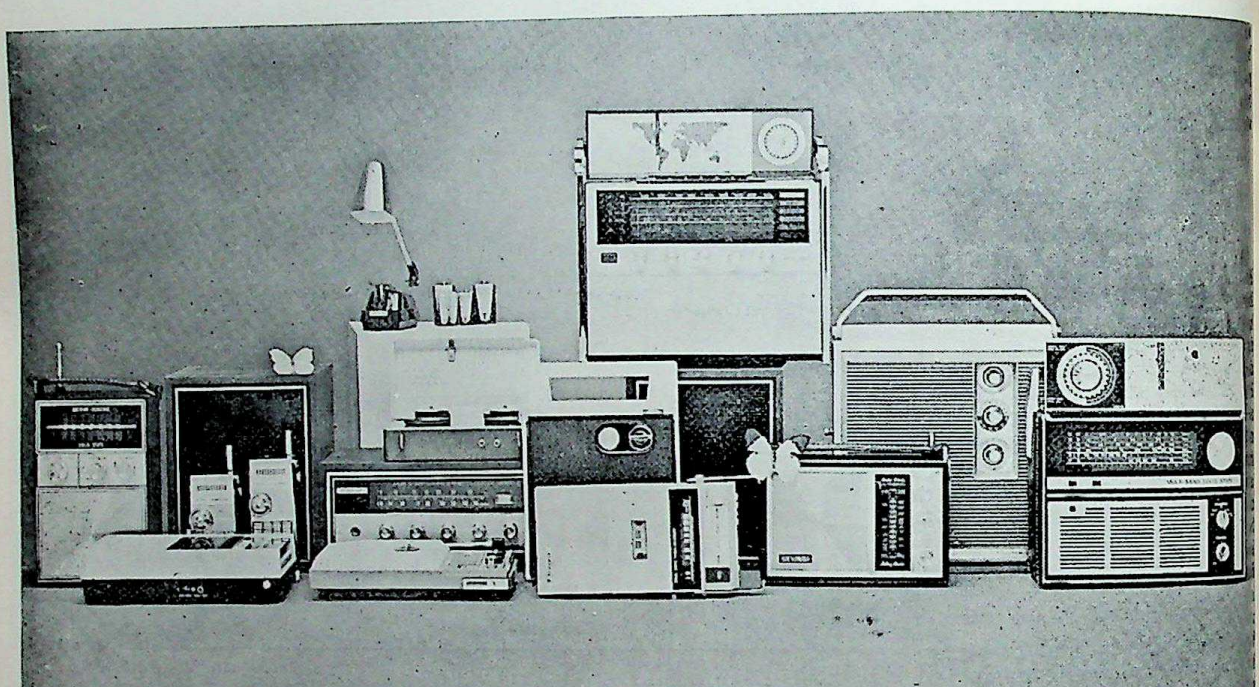

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interprets them. The melody of the sarangi and that of the flute provide the constant, absolute background against which the dancer and the drummer work out the rhythmic patterns in mathematical abstractions. Excitement transports the audience and the dancer is hypnotised by his own rhythmic variations.

The traditional Kathak costume consists of a thin transparent overrobe worn on tight-fitting chudidar pyjamas and is ideally suited to both men and women. But some men dancers wear a rich brocade coat, called an achkan, with a sash hanging loosely; and women often wear full skirts or saris. Muslim influence is best seen in the costumes of the dancers. The Kathaka in Jaipur affected the tight pyjamas, the flowing long coats and the turban, while his colleague in Lucknow went gay with bright colours and resplendent brocades. There is yet another, a good practice costume, consisting of pyjamas and tunic with a cap set at a saucy angle.

Manipuri

Cradled in the spurs of the Himalayas as they dip into Assam, Manipur (Mani = jewel, Puri = city) has fostered her own indigenous folk dances. Out of these have evolved her classical, dramatic dances like the Lai Haroba, a strange mixture of ritual and dance, of Manipuri folklore and mythology. This is a religious dance-drama in which specially trained dancers and the village folk in general, children included, participate, the former leading and the latter following. Like the Kathakali, this dance-drama is spread over a period of days and is divided into many sections. The costumes consist of the lungi and tight-fitting jackets wth pleated sashes. Turbans for men are conspicuous, usually made of yards and yards of thin white material.

The Ras-Leela is the principal dance of Manipur and is the art form most generally associated with Manipur in the minds of dance-lovers. It covers all aspects of Shri Krishna's Leela in a series of songs and dances. The Ras-Leela festivals are usually held under the patronage of an important local personage. The costume for the Ras-Leela dance appears to be an adaptation of the Rajasthani, multi-pleated skirt, jacket and veil. The Manipuri skirt, however, is bereft of the pleats but hangs still and straight. It is gorgeously embroidered with mica glasses which gleam and sparke with every movement of the dancer. Over this there is another, a much shorter, stiffer, thinner skirt which, with the help of stays, stands out like a ballet dancer's tutu. A dark-coloured tight-fitting jacket accentuates the slim waist-line, and over them all is the lovely goassamer star-studded veil, draped from a decorative coiffure, adding allurement and glamour to the delicate dancers.

Revival

The classical dances are, however, rooted in folk dances, from which these evolved into highly developed art forms. The folk dances are coming into their own with the new awakening. They now form a spectacular feature of Republic Day pageantry, and delightfully recur in Indian feature films.

The last two or three decades may be called the revivalist period of the history of the Indian dance. The period after Independence specially has seen the appearance of a number of new dancers, men and women. A few of the dancers, who have made their mark in various schools and spheres, are Uday Shankar and his troupe, Balasaraswati, Kamla Laxman, Indrani Rehman, Mrinalini Sarabhai, Ram Gopal, Sonal Mansingh, Shanta Rao, Bindadin and his sons, Tara Chowdhry, Ragini, Padmini, Sitara and Vyjayanthimala.

* * *

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A teen-ager sent his girl her first orchid with the note: "With all my love and most of my allowance."

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•

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•

"I don't believe in this flying saucer business." "Neither did I until I got married."

Temple Dance Scene.

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The Kathakali

— Modernizing the ancient art —

Kathakali is a classical dance that reflects the culture of the people of Kerala. Modern exponents like Uday Shankar, Gopinath, and Ram Gopal have made this ancient Indian dance extremely popular all over the world.

In Kathakali, all the stories are adaptions from the Puranas and other Hindu mythological literature. As such, the characters are endowed with a supernatural quality.

The dance has three main movements. First is pure dance consisting of a rhythmic movement of body and limbs to the tune of instruments. The second is the interpretation of meanings of songs and symbols with the help of gestures. This unspoken language has an alphabet of 24 basic gestures and with a process of permutation and combination of the different symbols, an expert artist can gesticulate every word of the spoken language effectively. The third is the presentation of the sentiments by the movements of eyes, eyebrows and facial expressions only.

Uday Shankar modernized the Kathakali. Here, Amala Shankar is performing with two members of her husband's troupe.

by
R. K. Mehta

Training of the Kathakali artist is a long and elaborate process. As the males play all the roles, including that of women too, boys between the ages of seven and 15 are selected. Before initiating them into the technicalities of the art, a strenuous course of exercise is given every day for about three months, to make the disciples' physiques pliable for good performance. Oil massage treatment is part of the method to keep the body trim. It takes over five years to make a Kathakali dancer.

Baroque make-up

The make-up and garments are very baroque, though the materials required are very cheap. Strips of white and coloured cotton fabrics, cardboard, pigmented paper, rice powder, lime, charcoal, turmeric, artificial pearls and gilted paper are important items in the Kathakali greenroom. The crown and the breastplate are fabricated with light wood, coloured paper, pearls and peacock feathers. It takes over four hours to make up a Kathakali face.

Several types of musical instruments are used in this dance. They are drums, gongs and cymbals A combination of these instruments create a peculiar unique rhythmic sound to the tune of which the dancer has to dance.

No raised platform is required for the stage. A flat canopy supported by four bamboo pillars, about 10 feet high, represents the stage. A large brass oil lamp, four feet high, placed in front of the stage affords the necessary lighting. The audience squats in front of the stage on the ground.

As soon as the light is lit, the musicians and vocalists take their positions on the rear of the stage and play for a while, indicating the commencement of the play. Two men hold a curtain just behind the oil lamp before the actors present themselves to the audience. First, a man and a woman (man dressed as a woman) representing God and Goddess give their darshan to the public while the musicians sing benedictory songs. The actors never open their mouths but only dance to the tune of the orchestra. After their exit, the play begins.

Dialogue in songs

The play is written in verses of four lines, called **shlokas.** They narrate the theme of the play and the songs are used for dialogue. The actor strikes his pose consistent with his role in the play. No actor can talk on the stage while the play is on, but only interprets the meaning of the song, every word of it, by gestures of love, anger, sorrow and by the expressions of his eyes and face. The scene progresses with intermittent acting and dancing while the stroy is developed by the shlokas."

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The Manipuri Dance

— New Experiments —

The special grants to ballet schools experimenting with new modes are doing things for Indian dance. Over the objections of the purists, choreographers are puhsing out from the traditional frame, so that the forms don't ossify. But the question has to be asked. How much experimentation can the form take without losing its identity?

The problem is competently tackled by Singhjit Singh in his new Manipuri ballet Maya. The subtlety of Manipuri has earned it a low place in the popularity ratings by comparison with Kathak and the Devdasi forms. This is a pity, because Manipuri is the most flexible of the classical dance forms and, despite its hoary origins, the nearest to the Western ballet concept. As such it offers a bridge to understanding where a form like Kathakali merely throws a challenge. The rigidity of Kathakali has not prevented its practitioners from qualifying for the special grants for innovative theatre, but the experimentation has perforce taken the form of adapting stories from outside the classical repertoire. Choreographic innovation has almost inevitably tended towards vulgarisation because the conventions of the form defy any kind of extension.

Though it was adequate for the traditional themes, the vocabulary of Manipuri had to be extended to cope with the story line in Singhjit Singh's new work. There is no catalogue of mudras to be arbitrarily expanded. Manipuri does not rely on ideograms from the Natya Shastra: it tries to get its ideas across by creating an ambience. This makes its language at once more universal and harder to follow, especially as the form has little use for the relatively crude abhinaya of natural expressions.

Singhjit Singh's theme is the ambitious one of life and death, no less. In depicting the panorama of a man's life, the ballet covers a wide gamut of everyday activity like: children crawling, boys playing at horse riding, peasants chasing away birds, harvesting and building a house. The problem the choreographer set himself was to convey these prosaic themes within the Manipuri form. The movements had to be neither plain matter-of-fact nor so thoroughly assimilated to the overall movement that the audience would have to refer to the programme notes.

Two examples of Manipur cholom

Rich repertoire

That it proved possible to hit the mean between these two extremes is a tribute to the enormously rich repertoire of Manipuri hand movements and to Singhjit Singh's imaginative exploitation of the possibilities. With one exception, each kind of work or play is represented by a characteristic hand movement borrowed from real life but sufficiently akin to one already in the repertoire not to distort the style. This the operation of cutting paddy with a sickle is portrayed by clenching the right hand and drawing it sharply towards the trunk, a small movement covering six inches of space. Normally the hand would have been open: clenching it is the only concession to the symbolism, but it is enough.

by Mrinal Shah

Each such portrayal is based on one of the choloms, the masculine dance routines corresponding to Manipuri's numerous exotic taals. The choreographer has taken the body and feet movements that appeared most congenial to the activity being portrayed and built the new hand movements onto them. It is safe to say that the resulting total movement is a more effective rendering of the theme of labour than any other Indian form can aspire to. It is still eminently dance, where the other forms descend to acting.

The one activity that stumped the choreographer was sawing wood. Cutting timber with a two-handled saw entails moving both arms up and down in unison, a negation of the Manipuri pattern according to which one hand forever chases the other. But even here, the way a trained Manipuri dancer tackles the movement is poles apart from the way you and I would do it. The rhythmic lolling of the head, the flick of the shoulders, betray the discipline of the cholom.

But the very success of this assimilation of movements from real life exposes the form to a misunderstanding. The abysmal level of some of the performances one sees and at first sight too repetitive shape of the dance as a whole invite the comment that Manipuri is a glorified folk dance. The country abounds in rustic dance depictions of farmyard operations. The convincing adaptation of these movements to the Manipuri idiom may suggest that it is little more than a sophisticated matrix for the revelling clodhopper.

Its hospitality makes Manipuri a pre-eminently living form. But to dismiss the existing reservoir of movements and rhythms as unclassical is to betray an almost universally shared ignorance. The new ballet should serve to convince Delhi audience of the rich resources of this school.

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Indrani:

The complete dancer

An Interview by Shyam R. Gupta

A dedicated exponent of classical styles of Indian dance Indrani Rahman was born into a family which not merely patronised but actively pursued music and dance. As the daughter of a famous danseuse, Ragini Devi, she had already become a "professional" at the unbelievably early age of five. For it was from a tender age that she began to study Bharata Natyam systematically under the supervision of the late Pandanallur Chokkalingam Pillai, one of the greatest teachers of classical Indian dance, in Madras. It was also at Madras, the home of Bharata Natyam, that she made her debut in 1940's though by now her name is a byword for excellence in the "five continents", as art critics put it, among the patrons of Indian dance. During the preceding quarter of a century her dance repertoire has flowered into vivid and expressive hues. By reviving as a pioneer the Odissi style, a classical dance originating from Orissa, and popularising Kuchipudi, which owes its origin to Andhra Pradesh, besides presenting Bharata Natyam, Indrani has added to the rickness and diversity of Indian dance. As the language of dance is internationally understood, she has the distinction of presenting Indian classical dance with signal success to foreign audiences in almost all leading cities throughout the world, including the capitals of European countries, the USSR, the USA and China.

Among the notices published in foreign press on Indrani's performances, one might refer to the French critic, Claude Sarrute, who wrote in Le Monde "All her being spoke . . . Noble profiles worthy of the hand of a sculptor; they seem to have escaped from some secret temple." In a similarly eulogistic critique, Arnold Haskell, a British writer said: "As a mime she has an unusually wide range. She is in fact that rare thing . . . the complete dancer". For Walter Terry, an American critic, Indrani has "tremendous artistic impact . . . (she) is also an actress of depth and imagination." But perhaps a more memorable tribute is the one from Galina Ulanova, a premier ballerina of the Bolshoi Ballet, Moscow, who said of Indrani: "Beautiful poetic dances performed with great artistry and grace." A high-point in the history of the service rendered by this unique mother-daughter team to classical Indian dance will be epitomised in Ragini Devi's scholarly work, Dance Dialects of India, to be published shortly.

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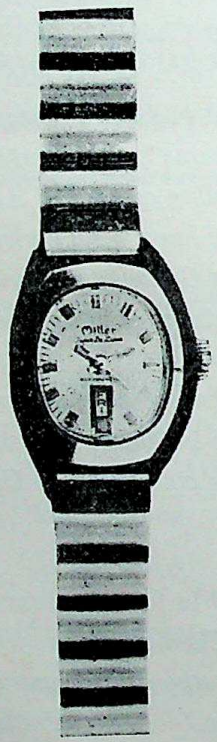

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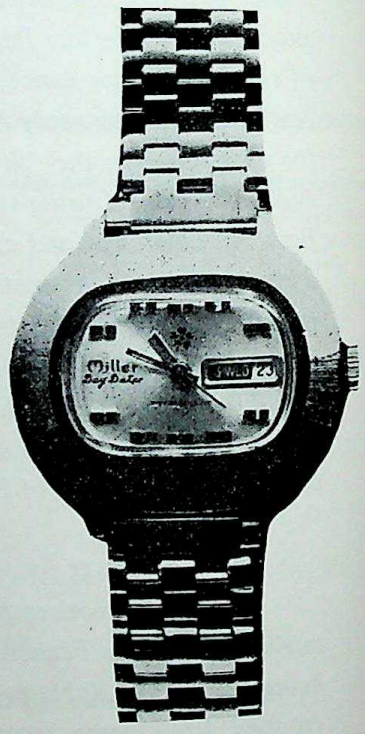

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Q. You have been described as "the complete dancer." Would you perhaps tell us what the language of dance implies in terms of classical styles of India?

A. We have a number of classical styles of dance in India. These styles form a part of the main tradition going back to many hundreds of years. The classical dance is highly developed, complex and sophisticated as compared with the folk dances of India, the latter being the simpler forms of dance depicting such essential aspects of rural life as sowing, harvesting and other festivities. Among the classical styles I present, Bharata Natyam is easily the most beautiful—the acme of perfection. Originally a solo feminine classical style of dance, Bharata Natyam was performed mainly in the temples and woven into the ceremony of worship Likewise, the Odissi style of Orissa, which I had the privilege to revive, is a feminine solo temple dance. But the two dance styles differ. Bharata Natyam is geometrical and stylised and the Odissi lyrical and curvaceous, reminiscent of our beautiful feminine temple sculptures. Kuchipudi dance of Andhra Pradesh is closely allied to Bharata Natyam but it reflects some nuances of the Odissi dance style. There are many other forms of classical dance in various regions of India, such as Kathak in northern India and Manipuri in eastern region, as well as others. What the British critic probably had in mind by the words "the complete dancer" was an artiste's mastery over the techniques of dance as a universal language which, in it ultimate form, transcends—or, in any case, should transcend—political, class or national barriers.

Q. You have been studying classical dance styles from your very early childhood. What were the significant milestones in your study which you can recall and share with our readers?

A. I think one of the inspiring experiences I had in the many years of dance training was with my teacher, Chokkalingam, in Madras. Working with him I found that he had not merely improved the dance techniques, including that of mime, but he also taught me yoga—or, to be precise, yoga through the dance itself. I found that dance was all that I needed. Even if everything else had vanished dance remained the all-meaningful part of my being—the ultimate goal of my life. In the final analysis dance symbolises balanced development of body and soul, which is also the basic concept of yoga.

This one time beauty queen of India, Indrani Rahman, has done a lot (like Mrinalini Sarabhai) to make Indian dancing known abroad. With the Natraja statue in the background, she is seen in a bewitching dance pose.

Q. As one of the major performing arts dance should, in some measure, connote audience participation as well. Do you recall any performances which illustrate this and stand out in your memory?

A. The places where I had the greatest rapport with the audiences were those where they had a dance tradition of their own, where people enjoyed and keenly attended their own classical dance performances. Such audience I found everywhere—in Asia, Europe and America.

Q. Classical dance has an important place in the cultural milieu of the Orient as well as of the Occident. Would you tell us the similarities —or dissimilarities dance styles in the east and the west during your tours abroad?

A. There are several major differences between the classical Indian dance and classical ballet of the west. In Indian dance we use mime and symbolic gestures to interpret poems which are sung as a background to the dance style. Some of our dance dramas include the spoken word or songs sung by the dancer. In the west the story-telling of a classical ballet is not usually accompanied by singing of poems, as it em-

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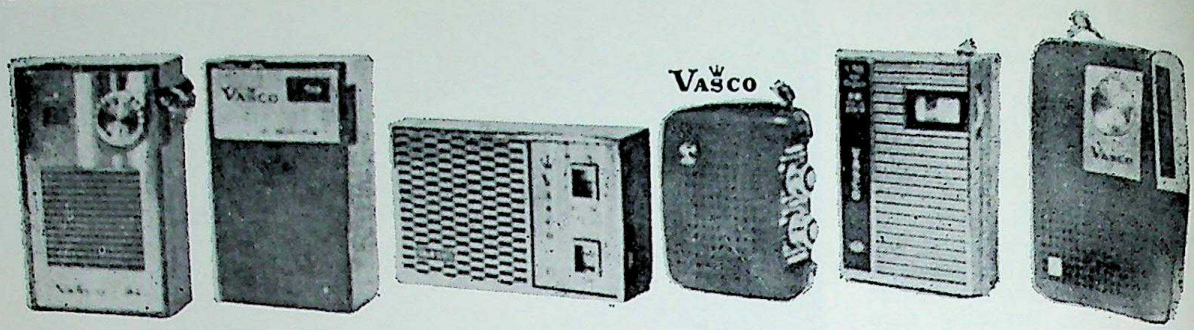

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ploys a more abstract method for conveying emotions or dramatic moments. However, the ballet is now turning to conscious dance expressions, and I believe that the Russian ballet put emphasis on the elements of mime. But the gestures here are general rather than symbolic.

Q. You are no doubt aware of latest ballet styles in the west. What is your opinion about them?

A. I think the new developments in ballet in the western world are exciting particularly for a dancer from the east. We have to impact some dynamism to contemporary dances of our own. Interesting experiments in the dance have been made by Uday Shankar and Shanti Bardan—experiments which mark a departure from our classical dance styles. In the west a great deal of experimentation is going on—fairly successfully, I think—by interpreting contemporary themes in classical ballet. Slowly, we should certainly try some experiments of our own, though till now we have been somewhat hesitant. This hesitancy is understandable, as there is a sense of completeness in our ancient classical styles, which has developed over the course of thousands of years—a sense of perfection which we fear might be marred by our effort at changes. The western ballet is after all much younger than the Indian classical dance. Nevertheless, we must move with the time, and perhaps strike a medium between experimentation and our own forms of classical dance.

Q. Do you think that technological developments have, to some extent, influenced or will influence the new styles in classical dance or ballet?

A. Oh, yes, I think technology has an inevitable bearing on art today. This shows in writing, painting, dance and songs and in the arts of the west, and it is bound to affect us. This will naturally be reflected in our modern contemporary experiments in dance and in other arts. Those of us who have followed classical styles may in a way regret the impact of technological and materialistic life in society, as it would possibly distort our peaceful and rich art systems.

Q. Technology has multiplied blessings as well as evils for society. How would you like our classical dance to be presented to the broad masses of our people?

A. In the past the audiences for classical dance in India were exclusive, for our dance was patronised by kings and rulers. In our present socialistic society, classical dance has to be presented to the masses. For this purpose the masses must learn to appreciate classical dance. In the Soviet Union it took nearly 50 years to bring ballet to the masses. Since independence a great deal has been done by government to popularise classical dance and educate the masses in India. For instance, Mr Nehru instituted national awards for dance performers which did a great deal in making the people aware of these arts and encouraging healthy curiosity about them.

Q. Indian classical dance has to have accomplished accompanists as well. Can you say something about the orchestra which accompanies you?

A. We have specialised musicians for each one of our dance styles —different musicians for different dance styles. In the west a dancer or a dance company rehearses with the local orchestra and does not carry his or her own musicians from place to place. They are lucky. For we have to have musicians trained over several years for specialised individual work. This poses other problems because often they have to be with us on a permanent basis for many years. I always envy painters because they are complete as individuals. Our singers, too, use local accompanists and rarely from troups. But the dancer has to carry her own highly specialised musicians to accompany classical dance performances.

Q. What musical instruments are essential to your dance styles?

A. The most important is the human voice which conducts, recites and sings. Very often the singer also plays the cymbals simultaneously —the dancer's feet and cymbals being like the heart and the blood coursing through the arteries of dance performance. Next in importance is the percussion or drum, which follows the dancer and the singer; then the flute and string instruments, such as the **veena** of the south and the **sarod** and **sarangi** of the north. Our dance requires only few highly specialized musicians. Orchestrated music, consisting of a large number of instruments in harmony, such as the symphonic orchestra of the west, has been introduced experimentally by Uday Shankar in his dance style.

Q. There are, I belive, several institutions which impart training in classical dance. Could you tell us something about the arrangement, on an individual or an institutional basis, for training of young performers?

A. We have many fine institutions giving training in classical dance in the major cities of India. There are also individual distinguished teachers (**gurus**) who are not attached to institutions and who coach pupils privately. I personally do not teach; on the other hand, I still take lessons from teachers every day. However, I have tried to do my share in promoting the young by presenting gifted young dancers as guest performers. I rarely perform in India without presenting one such young, new artiste each time. The presentation of classical dance performances in India has many problems because, unlike in the west, there is no professional organisational system, such as an impressario in the west. Amateur organizers contact performers direct for staging dance performances. The artistes who are established and are famous are repeatedly approached by amateur organisers, but they would not concern themselves with presenting unknown young artistes. For the young gifted dancers the struggle is thus great; some get discouraged and drift off to an easy success in the popular film world.

Q. You are yourself the product, if I may say so, of a composite culture. Would you give, perhaps, a word of advice to those who are enthusiastic about classical Indian dance forms and wish to obtain training in India?

A. We have many distinguished students from abroad studying in India now. In addition to the effort in mastering complicated dance techniques, they have to face many challenges in living our way of life and in our way of study. I have observed many enthusiastic foreign students for whom I have much respect and who make a supreme effort to adjust themselves to life in India and with their teachers. In spite of these challenges, I have not yet met any one who did not feel contented with having fulfilled his or her dance pursuit in our country. Indeed, many of them are sad at the time of their departure and dream of returning to India.

(Courtesy: Indian & Foreign Review, New Delhi.)

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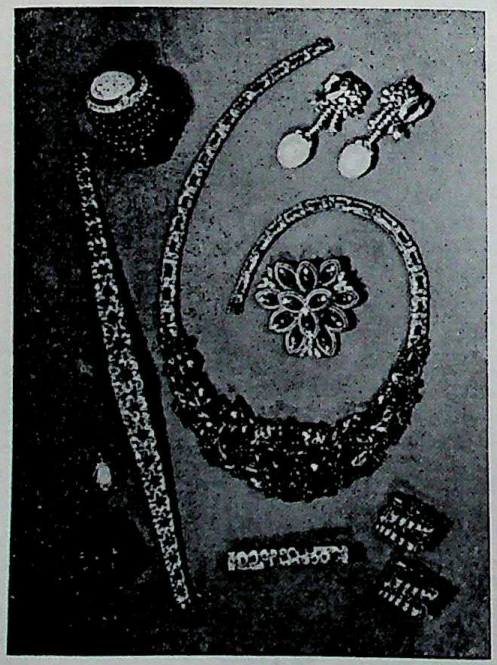

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Sonal Mansingh: "I dance in space"

An Interview by Shyam R. Gupta

One of the greatest exponents of Bharata Natyam and Odissi, two of the main Indian classical dance forms, Sonal Mansingh is credited with having "brought an intellectual approach to dance as a creative art." Some of the characteristics of her dance forms are purity of style, truth and integrity and, at the same time, an harmonious and delicate blending of the nuances of laya (rhythm) and abhinaya (mime) which invest her performances with an ethereal fragrance and a spiritual aura, rarely found elsewhere. Not for her are the flamboyance, ornate rhetoric or rococo backdrop of the dance styles which, in India no less than in foreign countries, guarantee mass applause and popularity. Instead of inhibiting Sonal's style her "intellectual approach" actually, however, lends her performances a serene charm, calm dignity, and a kind of transcendentalism which are not the dominant traits of "shows for the millions."

Born in the troubled 'forties of India, Sonal had a conventional education in Bombay. She studied humanities and later specialised in German literature. But almost simultaneously she was attracted to classical dance forms of India. From the tender age of seven she started learning and practising classical dance which to her was no less important than literary studies. But both dance and letters are exacting Muses and a time came when Sonal had to decide what should be her goal—to become a "blue-stocking" or, to put it simply, a classical Indian dancer. One of the factors which possibly weighed with Sonal in plunging into classical dance was, paradoxically, a measure of opposition she encountered in her own distinguished family circle to her cherished desire. With the new wind of change blowing over India immediately after independence this opposition was a spur to greater effort in the field Sonal ultimately chose as her vocation for life. But she did not—in fact, could not—completely turn away from the cultural and literary traditions respected in her family; indeed, the conflict she experienced, if it could be described as such, gave her ardour for classical dance an "intellectual" content which manifests itself in many ways.

Among those with whom Sonal studied for Bharata Natyam were Professor U. S. Krishna Rao of Bangalore and his talented wife, Dr T. N. Ramachandran and the late Gouri Ammal of Madras; for Odissi she studied with Guru Kelucharan Mohapatra of Cuttack. All these names are to be conjured with in the world of Indian classical dance. Sonal has given dance performances in both eastern and western parts of Europe and in Japan during EXPO '70. She is scheduled to leave for another round of performances in Europe in July, 1972.

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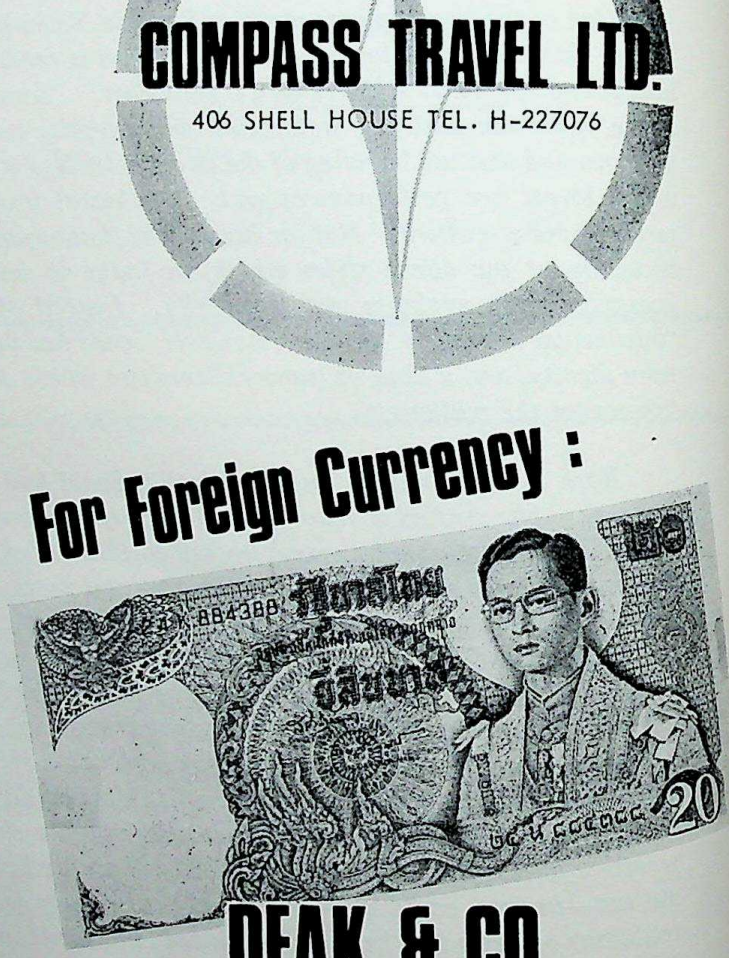

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Q. It is rare to find a dancer with an "intellectual" approach to dance. In what way would you distinguish between the intellectual attitude and, let us say, a conventional or simplified approach to dance?

A. Convention connotes tradition. And tradition is what one makes of it. For me a traditional dancer is not necessarily conventional. For he or she should not merely be one who has learnt at the feet of a guru or master for several years in a spirit of dedication and devoted many hours a day to rigorous practice of dance; he or she should also be one who should study allied art forms, such as music, sculpture and literature. Continuous practice of dance forms over the years may mould an artiste into a technically perfect dancer but, in modern times, technical perfection or virtuosity alone is not enough to keep pace with changing social values of the world. Of late the new generation of dancers has possibly a more rational approach to traditional arts because of their educational background and contact with society. One of my teachers, Gouri Ammal, a distinguished devdasi (temple dancer) of yore, who was the last living exponent of conventional temple dancing is a case in point. She was brought up in the midst of rigid adherence to traditions, her contact being exclusively with her family, her guru and the musicians. I had the good fortune of learning her very specialised art of abhinaya—the expressive or minmetic aspect of classical dance—which revealed to me her greatness—and her limitations. Here, my rational mind peeped in, and I questioned certain interpretations to which I did not find a satisfactory answer. These questions rankled in my mind long enough to lead me to a deeper study of all aspects of Indian classical dance and of other arts as well.

Q. I believe that one of your teachers was an archaeologist and another a choreographer. Did this leave an impression on your dance forms?

A. It is important to learn dance forms from several teachers after reaching a certain stage of proficiency. To study with an archaeologist and learn all about temple sculptures illustrating the ancient forms of Indian dance and with a choreographer the new choreographical trends within the basic frame of traditions meant for me a synthesis of values of ancient and modern India.

Q. How would you interpret "transcendentalism" in dance forms?

Mrs Sonal Mansingh, well-known dancer. She recently performed in Europe.

A. In India the pursuit of any dance form is regarded as a kind of yoga through the physical medium, that is, a constant striving for going beyond this sheer "physicalness". For a classical dancer, physical body should be no more than an instrument to attain the stage of "higher self." An Indian dancer turns inward and produces out of the depths of his or her consciousness the artistic experiences which, when communicated to an equally sensitive audience, become a transcendental experience for both.

Q. In the context of this novel description of dance forms as another system of yoga, do you consider it essential that there should be elaborate costumes, lighting arrangements and other paraphernalia, which go with dance forms all over the world?

A. I dance in space, so to say, without any trappings of elaborate stage decor, lighting tricks and exotic ornamental props. Just as a player knows that, to quote Shakespeare, "the play's the thing", similarly for me "dance's the thing". All other supporting devices or strategems of "showbiz" may beautify or as is more often the case cover lapses in dance forms, but it is the dance which matters which is really of paramount value to me.

Q. In what way does your interpretation of Bharata Natyam differ from those presented by other leading exponents of this dance form in India or abroad?

A. There is something called Samaskar which, speaking vaguely, may be called the entire gamut of inheritance, environment and other influences, and which is of primary importance to a classical dancer, besides the years of disciplined hard work. From what I hear and from the way I understand my work. I try to maintain a balance between subjective and objective interpretation. There is a tendency these days to project a certain earthy and highly subjective style to the millions, to win indiscriminating mass applause, which is unpalatable to me. My emphasis is on understatement rather than on exaggeration, theatricals or theatricality, as classical dance is essentially symbolic and sug-

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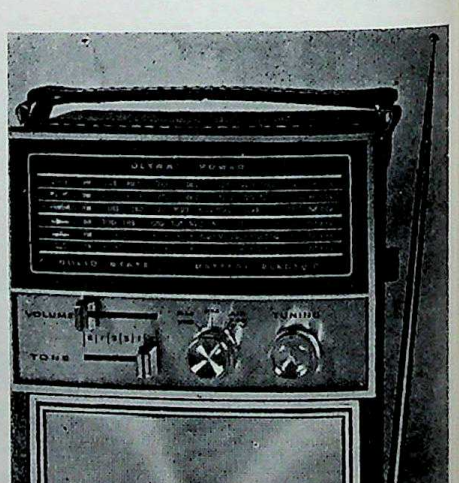

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gestive. The essential character of dance forms must be conveyed through the symbolism of hand gesture, body movements and subtle nuances of facial expressions which, to be really effective, have to be restrained, and these, in turn, call for the greatest degree of self-control. One does not dance with abandon. One dances for oneself, with the discriminating audience participating in the experience through the dance form presented by a true classicist. One of the guidelines given to me was to be truthful and sincere to myself and to my art. This, if I may say so, is the quintessence of my "intellectual" approach to dance forms.

Q. A performance of this nature is perhaps as much an education as entertainment to an audience. In what way do you think will, let us say, Bharata Natyam or other dance forms you know of develop with this "intellectural" approach of which you are one of the interpreters?

A. For those of my generation and others who might follow me, an intellectual approach to classical dance forms will call for a new sense of values. For them it should not be the "art" of hypnotism or eroticism but something which could be appreciated with the mind's discerning eyes. For this, I visualise a kind of "interdisciplinary approach" to classical dance forms of the future—an approach in which the interplay of body, mind and spirit of the dancer is harmoniously blended, assuring even development of all these human faculties. Thus Bharata Natyam of the future should not merely be what it is today but something which should be greater in one respect or the other. Though Bharata Natyam, as depicted in the temple sculptures, is undoubtedly the basic form, the first frame, it should not be static as a statue is. It is not a fossilised form. It must grow and, without losing its heritage, reach out to incorporate subtler innovations. One of my "intellectual fads"—if you should like to call it so—is to advocate day after day that it is time that not only in India but also abroad classical Indian dance forms should form an integral part of the curriculum of studies for girls —and boys. The great Greek philosophers had talked of "balanced development of the human mind, body and soul"; Matthew Arnold, too, along with other classicists, for example, visualised perfection as the Greeks conceived it. A classical language, be it Greek, Latin, Sanskrit, or Arabic, is a good base for literary studies. Why should not Indian classical dance forms be an equally good —and attractive—base for the modern system of physical education? Besides classical Indian dance there is probably no human activity which demands such a delicate, gentle, and harmonious unison of the three main human elements—of body, mind and soul. Perhaps one day modern India could impart to educational systems in the outside world, as much as to herself, the triple virtues of Indian classical dance.

Sonal Mansingh is equally well-versed in Bharata Natyam and Odissi and is not averse to experimentation within the classical frame.

Q. You have been presenting Kuchipudi and Odissi dance forms as well. How from your point of view do these dance forms differ from, or bear similarities with, the classical Bharata Natyam style?

A. All the three are classical forms coming from three adjoining regions—Odissi from Orissa, Kuchipudi from Andhra Pradesh and Bharata Natyam from Tamil Nadu. All the three have roots in the oldest treatises called the Bharata Natya Shastra. As it is performed today Odissi is regarded its exponents and connoisseurs as having retained the elements or aspects of technique described in ancient literature. This fact is also borne out by the temple sculptures of Orissa. In the famous temples of Konarak and Bhubaneswar we have a fantastic array of sculptures of dancing heavenly nymphs, which are revived in the Odissi dance. Though technically there are many similarities between these dance forms, there are distinguishing features in interpretation of themes. For example, a song from the Gita Govinda, the famous lyrical love poem in Sanskrit, is sung with all the three forms but the flavour in each case differs vastly. Odissi brings out the subtle nuances of the verses saturated with eroticism in tender and restrained manner; Kuchipudi concentrates on a realistic and earthy interpretation; Bharata Natyam has a straightforward narration.

Q. Why do Indian classical dance forms evoke only mythological allusions or interpret mythological episodes?

A. Through the depiction of the deeds of heroes, demons, gods and goddeses, apsaras (celestial damsels) and the like, the Indian dancer creates a world of beautiful illusion. But, at the same time, by depicting the emotions and sentiments of these characters in a given story the dancer presents in fact the whole gamut of human emotions, joys and stresses. Human emotions have been classified into nine categories which, with the transient and evanescent sub-emotions, govern the full range of human experience. The aim of the Indian dancer is to convey life as it is in all its beauty and strife through the media of mythological stories. In this way the dancer retains the illusion of not being of this earth, and yet convincing enough to the spectator that his or her presentation is a realistic reflection of our earthly existence.

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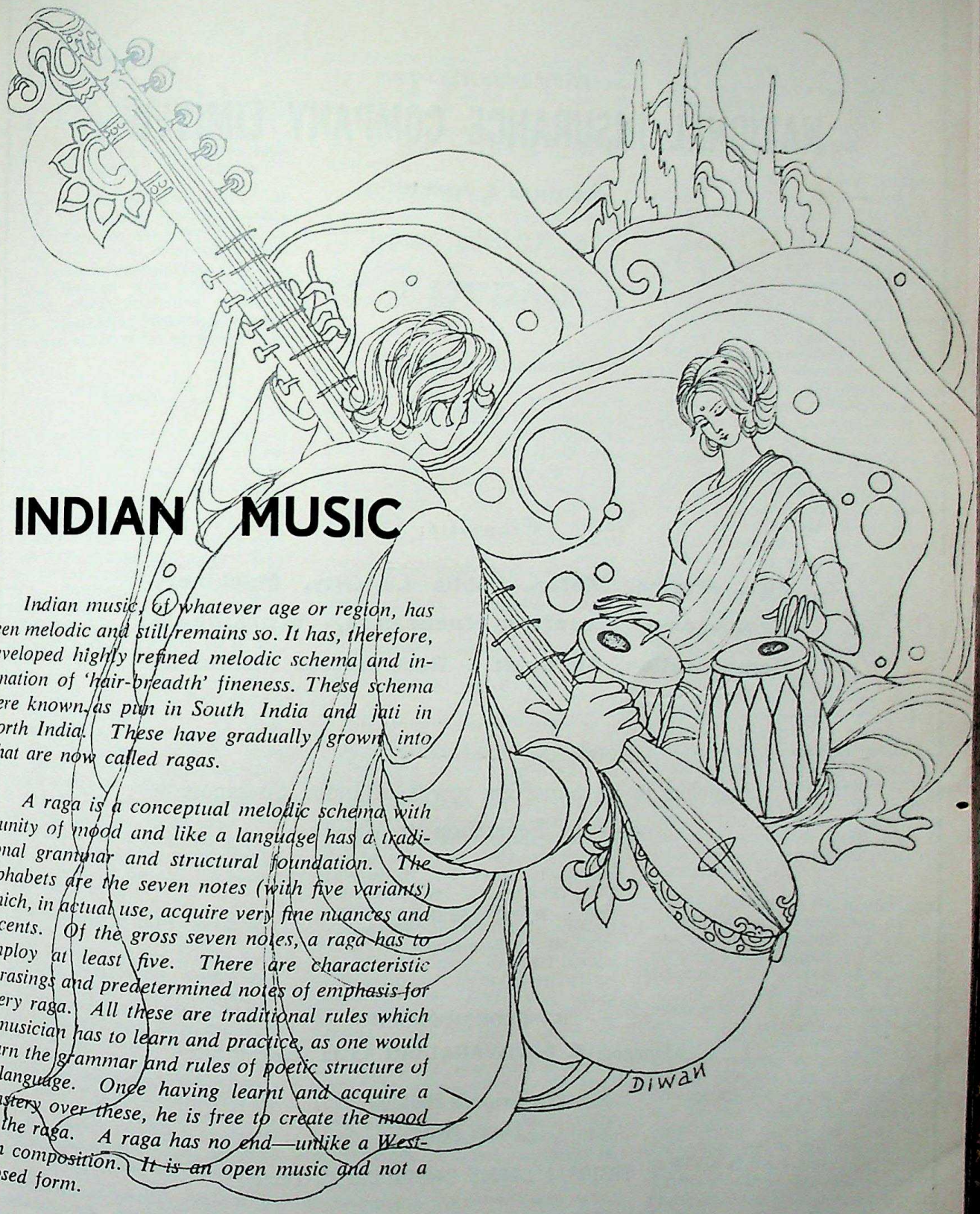

INDIAN MUSIC

Indian music, of whatever age or region, has been melodic and still remains so. It has, therefore, developed highly refined melodic schema and intonation of 'hair-breadth' fineness. These schema were known as pan in South India and jati in North India. These have gradually grown into what are now called ragas.

A raga is a conceptual melodic schema with a unity of mood and like a language has a traditional grammar and structural foundation. The alphabets are the seven notes (with five variants) which, in actual use, acquire very fine nuances and accents. Of the gross seven notes, a raga has to employ at least five. There are characteristic phrasings and predetermined notes of emphasis for every raga. All these are traditional rules which a musician has to learn and practice, as one would learn the grammar and rules of poetic structure of a language. Once having learnt and acquire a mastery over these, he is free to create the mood of the raga. A raga has no end—unlike a Western composition. It is an open music and not a closed form.

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Indian Music and Musical Instruments

Rhythm

The unit of time-measure is called **matra.** This has no fixed time value, but is only a unit of time-division. Its duration may be large as in slow tempo or very small as in fast tempo.

These units of definite number are arranged in certain patterns, called **tala.** For instance, the arrangement of 16 units as 4, 4, 4, 4 is called **trital** and a 10-unit arrangement as 2, 3, 2, 3 is called **jhaptal.** One such cycle is called an **avarta** and this rhythmic cycle is repeated **ad infinitum,** as long as the particular piece of music goes on.

Form

The essential beauty of rendering a **raga** lies in the **alap.** This is a slow movement. Note by note the melodic scheme opens, the musician deeply meditating on the mood of the **raga,** introducing glides, trills and ornamental phrases. There is no definite rhythm as such, though a temporal proportion of tonal emphasis is always adhered to. In the South Indian system and one school of music in the North, the **alap** always precedes the rhythmic cloesd composition (i.e. the song). But in most North Indian styles of today, the alap is incorporated into the composition itself. The **alap** is followed by the rhythmic composition in the same **raga** and as the music unfolds itself, faster melodic phrases follow. Here again there is no specified end. The musician closes his rendering when he feels that he has expressed the mood of the **raga** as fully as he can. The virtuoso approach is dominant and except in essentials no two renderings of the same **raga** by the same musician are ever identical.

A composition in Indian music does not mean the same thing as in the West. It is more or less a song (with or without meaningful words) or a rhythmic piece in a given **raga.** In South India even instrumentalists play only a song; in North India the composition, called the **gut,** is a rhythmic unity. The creative part of music lies essentially in the **alap** and faster movements which the musician has to execute 'on the spot', so that each movement is a search for the beautiful in the **raga.** The musician uses the composition only as a rhythmic scaffold.

A composition, whether vocal or instrumental, has generally two sections. The first is the **pallavi** (or **asthayi**). It opens the composition and is generally confined to the lower and middle octaves. The next part of the composition is called the **anupallavi** (or **antara**) which usually extends from the middle to upper octaves. In South Indian music, further melodic sections called the **charana** follow the **anupallavi.**

Depending on the style of rendering there are various types of compositions and structural varieties. The epic style of **dhrupad** is ponderous and rhythmically very complicated; the **thumri** and **padam** are lyrical; the **Khayal** partakes of both these qualities.

Musical Instruments

India has developed a wide variety of instruments. The most ancient one known is a clay (whistle) from the Indus Valley excavation (2500 BC). Varieties of harps are depicted in innumerable sculptures—the oldest perhaps being from Bharhut (second century BC). Vedic texts mention drums, flutes and stringed instruments.

Indian musicology recognises four types of instruments: **tata** (string), **sushira** (wind), **avanaddha** (drums) and **ghana** (rods and bells).

by **B. C. DEVA**

At present the stringed instruments of India are mostly finger-board. A few of dulcimer and zither type do exist (**swaramandal** and **santoor**), but the harps have completely disappeared. The **sitar** and the veena are plucked and have frets; the **sarod, gottuvadyam** and **vichitra veena** are also plucked but have no frets. The **tambura,** a plucked instrument, is used only as drone and no melody is played on it. Among the bowed strings are the **sarangi** (without frets and **dilruba** (with frets). Common wind instruments are the flutes and oboes **(shehnai** and **nagaswaram).** Drums, however, form the biggest family of instruments. There is a large variety, differing in size, shape and construction. The commonest are the two-faced drums and frame drums like the tambourine. Concert drums are usually the **mridang** (an almost cylindrical two-faced drum) and the **tabla** (a pair of vertical drums).

Instruments are played solo or as accompaniments to vocal music and dance. Instrumental ensembles have been known from very ancient times as **kutapa.** After an oblivion of some centuries, such ensembles have now been revived under the modern name **vadya vrinda.**

Harmonium

Laissez Faire having become so non-U with fashionable political and economic cant, one has to think of another phrase like **laissez vivre** to defend the claims of the harmonium. From 1939 when AIR promulgated the decree of banishment on it till October 1971, when it was allowed entry on parole into the holy precincts of the AIR studios, the harmonium has been living outside the periphery of the Establihsment's approval. During these 30 odd years, the very people who had looked upon the harmonium with unconcealed hostility acquiesced in the elevation of the clarionet to the concert platform, the rise of the **dilruba** to concert status in the AIR studios and in the continuance of patronage to the **jalatarangam** even when the player was not called Ramaniah Chetty. Yet at the time the harmonium was exiled, and for the very reasons for which it was exiled, they would not have imagined that these other instruments could have any chance of establishing themselves in Karnatak music.

It was left to A. K. C. Natarajan to prove the claims of the clarionet and to Angamali Jos. those of the **dilruba.** And but for the ban, the claims of the harmonium would have been proved amply by Perur Subramania Dikshitar, **Laissez vivre** is the cry of the venerable old Dikshitar who, over the last 60 years, has delighted thousands with his deft handling of the much maligned instrument.

The objection to the harmonium is mainly on two counts: that its notes are of equal temper and that its blowing is not controlled. The flutist because of the control of his breath and of the movement of his head while playing, is able to impart to the notes a just into-nation and a continuous gliding movement that ensures the true counter of a 'raga'. These are not possible with the harmonium because the blowing is by the operation of the bellows and hence not controllable except to the extent achievable as in the soft or hard-pedalling of the piano. The reeds of the harmonium are based on the equal-tempered scale, and so, especially in the absence of a modulating mechanism, would be capable of producing only fixed tones, without any scope for the microtones that are

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of prime importance in Karnatak music.

These are technical problems and are surmountable technically. It should be possible, for instance, to introduce a 22-reed octave, replicating the **srutis** of the Karnatak scale and to devise a method of arranging them that would lead to an easy operation of the keys. As a device to control the wind that is supplied by the bellows, it may even be possible to introduce a movable diaphragm that would vary the volume of the air column to give the desired gliding affect to the notes. But the great artist has always proved himself superior to the technical inadequacies of any instrument, and has been able to breathe into it a new life that was not there before.

Sarangi

This is a bowed instrument of north India. The folk forms of this instrument are mainly found in the north-west part of the country. However, the concert instrument is used as accompaniment in concert music throughout the northern part of the country.

The origins of this instrument are not very clear. Perhaps it is related to some similar instruments of central Asia and eastern Europe.

The Sarangi is made of wood and is covered with parchment at the lower end and the fingerboard is covered with a thin wooden plate. A sharp thin bridge rests on the skin cover and over this pass four strings of gut. These are used for playing the melody. Below the main string and passing through the bridge are about 15 thin strings, called the Tarab, which act as resonators. They are tuned to the notes of the raga played.

The instrument is held by the player in squatting position with the resonator on his lap, somewhat like an inverted violin. There are two special techniques of playing the instrument:

(a) The bow is held, unlike in the violin, with the palm outwards.

(b) The fingering is done by the sides of the nails of the fingers.

Tabla

The Tabla is also mainly a north Indian instrument used in almost every form of music except the **dhrupad** style of singing and Veena playing. In south India it is sometimes used in dramatic performances. The origin of this instrument is again a matter of controversy. Some scholars are of the opinion that it is a central Asian instrument migrated to India.

However, there is enough evidence to show the use of pairs of drums as well as the special paste on the face of the head of the drum, in ancient India. The word, however, is certainly foreign.

The Tabla is really a pair of drums. The right drum which is more specifically called a tabla or a Dayan is more or less of the shape of a coffee cup. The left drum is of the shape of a tea cup and is called either the Dagga or the Bayan. The right drum is always made of wood and the left one is either of metal or burnt clay. Both drums are covered with leather tied on to the body by means of special plaits and thongs.

The player sits with the instrument in front of him and uses his fingers to play them. The speciality of this instrument is the paste of iron or manganese powder, rice, flour. This paste, called the Syahi, is applied centrally on the tabla and eccentrically on the Dagga. The placing of the Syahi eliminates noisey echo and makes for softer sound.

Flute

The flute is one of the most ancient and ubiquitious instruments of the country used in tribal, folk and concert music. There are references to the flute even in the Vedic literature.

There are various types of flute in the folk and tribal regions. Apart from the horizontal flute there are also beak flutes; but the concert instrument is almost invariably of the horizontal type. Flutes in India, specially of the concert type, are always made of bamboo. Unlike the Western counterpart, there are no keys on the Indian flute and the fingering is done directly.

Mridangam

The Mridangam is ancient possibly about 3,000 years old. The word Mridangam is derived from Mrit+ Ang. Mrit signifies clay and Angam the body. The word, therefore, means instrument having earthen body. Some scholars are, however, of the opinion that the word refers to the clay paste which used to be applied to the drum face.

The Mridangam is today more common in the south than in the north. In the latter the word Mridang refers to the instrument Pakhawaj which is similar in structure.

The Mridangam is a long almost cylindrical drum with a bulge in the centre. The two sides of the instrument are covered with leather which is tied on the body by means of plaits and thongs. The speciality of this instrument is that the faces are not made of one piece of leather but of many. Also, the right face has a loading as in the tabla, but is called **soru.** On the left face a paste of dough is applied just prior to a performance and scraped off later. This gives good tonal effect.

Temples of Modern India

India has the largest number of hydro-electric projects in the world. Some of them are amongst the biggest in the world, many are engineering feats. Most of them have been erected during last 25 years. Nehru called them temples of modern India.

Names of some major projects are as below:

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Purna (Maharashtra)

Bhadra (Mysore)

Krishna (Mysore)

Malaprabha (Mysore)

Hirakud* (Orissa)

Bhakra Nangal* (Punjab)

Beas (Punjab)

Parambikulam Aliyar (Tamil Nadu)

Ram Ganga (U.P.)

Mayurakshi (W. Bengal)

Damodar Valley* (W. Bengal & Bihar)

***These are amongst the biggest irigation and power projects in the world.**

●

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Ravi Shankar:

Creator of Sitar Concerto

An Interview by Dipali Nag

An internationally acknowledged musician, Ravi Shankar, at one stage became one of the most controversial figures of the world. One group of people hailed him as a genius; the other as the "god of the hippies" who were addicted to narcotics. Fortunately, he has survived that period and today he is accepted as one of the world's greatest musicians and composers. Not only has he introduced the traditional Indian music to the west but has also experimented with these two forms most successfully. His latest creation, the sitar concerto, is a perfect example of his flowering imagination and his tremendous enthusiasm.

His genius lies in the fact that, apart from being a superb artist, he is the only one who can claim to have achieved success in whatever medium he has put his efforts into. His experiences as a dancer in youth and as a music director in the radio have not been wasted. He has scored music for ballets like The Discovery of India and Samanaya Kshati, and composed music for a dozen films, both at home and abroad, which include Pather Panchali, The Flute and Arrow, Charly and others. At home he is amongst the pioneers who have successfully popularised the South Indian ragas like Charukeshi, Vachaspathi and Kirvani in northern India, and has created a dozen new ragas—Rasiya, Bairagi, Tilak Shyam, Parameswari being a few of them.

On his creativity many more things could be stated. The many lectures he has delivered, the hundreds of articles he has written on music, including his book My Life, and the number of concerts he has presented throughout the world illustarte the unparalleled range, depth and beauty of his artistic works. So do his records. His latest L. P. disc, recorded at the monumental Woodstock Festival before a gathering of 350,000 carries the legend: "The largest audience of music history." This alone proves his immense popularity. He has won appreciation both with the uninitiated and the discerning audience in the east as well as the west. Amongst the awards and distinctions he has earned include Padma Bhushan and fellowship of the Sangeet Natak Academy and Doctor of Music (Sangeet Vachaspati) from Indira Kala Sangit Visvavidyalaya in India, and honorary degree of Doctor of Fine Arts of California University. Those who have had the opportunity to know him have learned to admire him as a person and a linguist with a rare charm, generosity and sincerity.

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Q. You have been criticised for having changed your style to suit the audience of the west. Despite the compromise, if any, do you yourself feel that you play differently now?

A. This seems to be quite an old story. Lately, I do not hear such things. Initially, I did not really change my style; all I did was to play for a shorter duration. Our people are used to hearing one particular **raga** played for quite a long time, but when I started as a pioneer to go to places where they had never heard Indian music before. I did not want to give them too much and to bore them, for in that case they would never go to an Indian music recital for the remaining part of their lives. That is all I did. May I also ask whether it is stated anywhere in the **Sastras** that a **raga** has to be played for one hour? And that if not it is not a **raga?** There are those priceless records of great masters of three and three-and-a-half minutes, those wonderful radio recitals of 15 minutes or of half-an-hour during which time the performers prove their musical value. So this criticism is derived from a pseudo-classical view of those who do not know much about music. For these persons only bulk, weight or duration matters. There is a saying which my **guru,** Ustad Allauddin Khan, told me: "Among the **ustads** we say, **'Agar handi men chawal paka hai** to **ek chawal se hi pata lag jata hai."** (If the rice is well-cooked even one single grain will show.) You do not have to beat about the bush to prove yourself how great an artist you are by playing for one or two hours. Of course, if the situation permits, if there is atmosphere, if there is an intimate group of listeners I would love to play by the hour, but in a hall with an audience of 3,500 in a foreign land, where people have never heard of Indian music before, I would not inflict on them pure music or **raga** for an unnecessarily long duration. This is the main reason for my having successfully initiated foreign audiences in Indian music all over the world. I believe in the technique of **raga**—that we should give such an audience little less rather than a little more.

Q. What would you say about the consciousness of the west to Indian music? How much of this consciousness is genuine? What are your views about young people, especially those called the "Hippies"?

A. This takes me back to almost 16 years from now, the time I started. It was like a one-man crusade. I shouldered a self-imposed responsibility. In the beginning I found my audiences rather small everywhere. And these were mostly elderly people who were fond of Indian philosophy, the **Gita** or the **yoga.** Then the audiences began to grow larger. After that came those who like jazz, possibly because they had found something similar to it in Indian music. Following them were those who loved folk or rural music, and then the Beatles. There was this gradual change. By then I was playing to large audiences who were genuinely interested in Indian music. Last of all came what is known as the **"sitar** explosion." But from mid-fifties onwards, almost for three to four years, it was like walking on a razor's edge. Because I was criticised badly at home, many though I had gone off the brink. But I saw myself playing a different role with the youth. These young, energetic kids did not have any idea of the values of our classical music, but when they saw a few of their heroes, getting enamoured of the **sitar**—and me—they started flocking to my recitals. Overnight I became a super-star. But I did not relish this fame. Also, I saw the danger and had to make them understand—I had to be stern with them—that this was not rock-and-roll music. I made them realise that Indian music had the same type of depth and seriousness as you find in Bach or Beethoven; that it cannot be approached superficially. I used to say all this to these young kids clearly. I would stop playing if they were on a "trip" or were sipping a drink. Such a situation I now face only when I go to a new place. I wish by some miracle of Indian music being played in a city like San Francisco in an atmosphere which is similar to that in Delhi—the audience listening raptly to it. These people are sensitive—they understand. They love me and so do I. Many of my students who were addicted to drugs for years have given them up.

Q. Did you find it difficult to convey your ideas to the western audiences in the context of your sitar concerto? Did the conductor or other musicians have any idea of Indian music?

A. In composing music it takes me really more than two months to plan before I write a single line. I knew their shortcomings, and I had not enough experience of symphonic music. The western listener is trained in a particularly rigid style. They find our rhythmic complex difficult to understand. After a performance is planned and a **raga** chosen, I think of modulation, to which they are accustomed. They cannot listen to the same scale for a long time. To them this will be monotonous, even if it is not so. At that time I planned four **ragas,** keeping as base **rasiya** and then changing, in the second movement, to **bhairavi** and then coming back to the original. I had to plan it psychoolgically as well. So I started with **alaap.** Then I treated the **Sindhi bhairavi** more in a sensuous sort of **sringar** manner of **thumri** back to the third movement; then again back, weaving an intricate rhythm pattern. To do all these things in one single record is quite a job. But I also never overdid "harmonisation", which is specially a quality of western music. In fact, I did this the other way round, making western instrumental music more Indian.

Q. Now that you know the western audiences well, what sort of ragas appeal to them, specially to the youth?

A. In the beginning the safest I found was by scale. In this way **ragas** do not sound strange to them.

Q. Would you like to say something about your recorded concert on Bangladesh which is beautiful?

A. Actually I made a single record, which I called **Joi Bangla** with two songs in Bengali. I wrote these songs in Los Angeles and I sang one of them. George Harrison was also in Los Angeles and he helped us in producing and correctly balancing it. The "big" record everybody is talking about is the benefit concert on Bangladesh presented on August 1, 1971. There were two performances—one in the afternoon and the other at night. That was one of the biggest things in the history of music. At that time I was much disturbed by the events in Bangladesh narrated in the newspapers, televised, and described by my relatives. I explained to George Harrison how disturbed I was. He was so moved at seeing me that he talked to his manager and agreed to participate in a programme. He contacted Ringo and all the famous singers. From my side I prevailed upon Ali Akbar Khan to participate. We began with Ali Akbar Khan and myself playing the duet; the second item was based on **Bangladhun.** We played for about 35 to 40 minutes. After intermission came the

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whole group, George Harrison and others. It was fantastic. George Harrison had written a special song. Mostly, they did old numbers. The performance was recorded and filmed. The record has been released and it is going to break all previous records. From the proceeds of concerts consisting of two shows we sent a cheque for about US$250,000. The record has neted nearly US$17-18 million. And the film is going to be released all over the USA within six weeks.

Q. When is this film coming to India?

A. I am sure it will but when I do not know. The other film about **raga** is also quite successful. Though not exactly biographical it shows—through me—the background of our music. Ustad Ali Akbar Khan is there, and a lot of shooting was done in India. It is a colour film.

Q. Is it true that a student of west is more interested, more curious, and more eager to learn?

A. One thing is true—that serious students of music in the west take it seriously. It is ont only music they are interested in but also the whole spiritual and religious aspects that they are searching. But students in the west lack patience. Talent is there, they work hard and are quick to grasp. I tried to make them understand that you cannot learn Indian music in six months; it takes 10 to 15 years to be able to perform properly. We find a number of boys and girls who are promising as **sitarists** or singers but let us see what happens to them in a couple of years.

Q. Would you tell us something about the music you have composed for the films?

A. Of the five films for which I have composed music, two are features and the remaining ones are documentaries. In composing music for films, my effort is to heighten the story and its theme. Music does not play a part in isolation; that is why it is known as "incidental music." I try to the best of my ability to follow the theme of the film or of the story. I would love to compose music for Indian films. I was happy to do this for **Pather Panchali,** an Indian film which was a great success; and also for **Anuradha** and **Godan.**

Q. You are now used to giving your recitals before packed houses. Do you sometimes miss the vocal appreciation of the Indian audience — a kind of cheer leaders' supporting role to establish audience participation?

A. Yes, I do. But before I give a recital in a foreign country I tell my listeners that in India we have a sort of spontaneous **rapport** between the audience and the artist. I tell them that if they liked a piece or a nuance of music they should express their appreciation vocally which would greatly inspire us. But then this has to be done at the right time and in the right manner. However, it is a pity that "nods" of approbation among our performers sometimes mislead the audience or the critics. In fact, many years ago, a music critic wrote: "The performance was wonderful and everything was great. We liked it. But we failed to understand why, between each other, they were disapproving the performance by shaking their heads." Appreciation is great. But we definitely do not feel happy when people come and go whenever they like or talk about business matters or the **bazar bhao** (share market quotations), as some do in India. Also, I start my performances almost always 15 minutes late to establish **rapport** with the audience. You know how much concentration is required when you bring out meaningful notes and expressions. Things are now getting better, especially in Bombay, Calcutta, Delhi and Madras. But, still, we have to go a long way. It is only recent-

Ravi Shankar

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ly that we have started with the tradition of concert programmes. In foreign countries this tradition goes back to many centuries and they are trained to go to concerts and chamber music performances. They are trained to impose rigid self-control. When you compare the **rapport** between the audiences and the musician in the east and the west I would prefer a total silence, so that I may close my eyes and feel that I am absorbed in myself

Q. What changes do you find in the audiences and performances of musicians in India?

A. I am optimistic by nature. The only observation I have is about young musicians of today. In our younger days when we were aspiring musicians there were many "giants" in the field, who automaticaly filled us with humidity. There were, for instance, not one or two but so many **sitar** players who inspired us, and we could pick and choose. Today there are so few masters—and so few schools. Earlier, each school or **gharana** had its own exclusive style. The moment you heard about the Agra **gharana** you understood what you would hear and expect. But these great giants observed rigidity in the performances of their own particular style. Nowadays, the tendency is to take advantage of the best school—which is good. Most musicians today want to make the performances comprehensive and balanced. In fact, they try to represent different styles. The distinction between a **gharana** and its style with other styles is fast disappearing. But there should be separate styles, or at least one or two stages of music.

Q. How does the west react to Indian vocal music?

A. Vocal Indian music has an initial disadvantage because it is not merely the question of singing or expressing emotions but of starting from the very sound of the voice. The western voice production has an entirely different basis. They are used to that sound. In India we have a "throaty" voice. Also many of our great singers in the past did not have the best of voices. We did not care for voice cultivation because Indian music has a different pattern. In the west voice and sound are important—in singing and in instrumental music. In the old days, when Thakur Onkarnath went to foreign countries, he was appreciated because of the quality of his voice. But lately I know of singers and others from southern India who are a great success abroad.

PRESS COMMENTS

Time Magazine:

". . . Shankar is a musician without peer."

Show Magazine:

" . . . Even a stranger to his music will be caught up in the excitement."

Vancouver Sun:

" . . . enchantment to even the uninitiated ear."

New York Times:

" . . . the tapestries Mr. Shankar weaves galvanize the attention . . . fascinating . . . hypotically engrossing."

Kansas City Times:

". . . amazingly expressive . . . dazzing . . . invention and emotion."

N. Y. Herald-Tribune:

" . . . enchanting and exciting"

Pittsburgh Post:

" . . . the presence of a great artist."

Los Angeles Times:

". . . breath-taking performance received standing ovation."

Q. Where do you think has vocal music developed most—in India or abroad?

A. In India classical music is based on vocal music. In the south Karnatak music dominates. In the north, during the last 250 years, instrumental music developed its own style. In the west opera has been greatly developed; in fact, it is a world by itself. Unless one is used to the western opera, it is hard to appreciate it, because of its peculiar style of voice production, language and music.

Q. What are your future plans?

A. Basically, I am orthodox and a classicist. As far as my music is concerned, I have been lucky to have had the best of the **gurus.** From them whatever I received I preserve. For example, I am strict about the tradition of Rampur **"gharana"** in music. But, at the same time, I am a creative artist. I would like to compose music in many diverse styles, depending on whether it is for films or for other art forms. One thing I have been wanting not to do is not to mix things. But if there is a comingling of styles, it is welcome. I plan my music because I know the exacting demands of a symphony orchestra; I have to think of the range. But the merging of style has to be spontaneous. Thus, on the one hand I zealously guard important traditions and, on the other, try to create music as a creative musician. Apart from that, my ventures in teaching by starting schools in Bombay and Los Angeles were, I think, too premature. I have commitments to fulfil to my audiences. This made it difficult for me to run school. In a year or two, I plan to settle down in India. Then, I want to concentrate on teaching the few.

Q. Have you any more plans about Bangladesh? Any more concerts?

A. Being a Bengali by birth, it is natural for me to feel deeply for Bangladesh. My father came from Jessore, though I did not live there. I would like to go there and play to the people in Bangladesh, or do anything I can to help alleviate the suffering of the people of Bangladesh. I may be back in India in November and will then give a concert here and in Bangladesh to raise funds and help in rehabilitation of Bangladesh.

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Jadugar Anand

Jadugar Anand

A bright new star has risen on India's magical firmament.

The goodly Bhopal crowd burst into an incredulous applaues as the blindfolded youth drove his motorcycle into Parade Ground, chief venue of the city's sporting activities. The wide-eyed admiration the boyish-looking young man evoked was fully merited, for the feat he performed truly boggles the imagination—completely blindfolded, he drove a motorcycle from Indore to Bhopal, two important towns of Central India which are separated by a distance of 120 miles. Sports pundits say that by accomplishing this miraculous feat "Jadugar" Anand has established a world record. Before this the world record for such a feat stood in the name of the internationally-renowned magician, P. C. Sorcar, who had driven a motorcycle blindfolded for five miles in Paris some years ago.

Anand claims that actually he broke Sorcar's record quite some time ago when he blindfolded drove a motorcycle for nearly seven miles through the crowded streets of Sagar, another town in Madhya Pradesh.

What makes Anand's Indore-Bhopal achievement all the more awe-inspring is his young age. He is just 20.

When Anand first announced that he would perform the feat, few believed him and, in fact, some newsmen tailed his motorcycle in a car to check against any hanky-panky. But they could only report his genuiness.

The young magician covered the 120 miles distance in less than four hours, stopping five times enroute. Once he had petrol filled and three of the other four stops were made before two temples and a mosque. The blindfolded rider negotiated the numerous obstacles on the busy highway quite effortlessly.

Anand says that his next feat would be to walk on water. He is also perfecting the Indian rope trick.

The Young magician regards a different feat he performed in Jabalpur last year as another important milestone in his magical career. He was put in a wooden box which was securely locked and sealed and thrown into the Narmada river. In 40 seconds he swam on to the river bank. P. C. Sorcar, it is said, had taken 90 seconds to perform the same trick. And that legendary American, Houdini, who pioneered this trick, had taken almost six minutes.

"Jadugar" Anand is what may be calld a born magician. Since the age of seven he had been interested in magic and learnt all the tricks on his own without a conventional guru.

He hopes to go on a world tour next year to "prove the supremacy of Indian magic". So far, however, he has not commercialized his art. "For this money is needed to make the initial investment and I am a poor man", says the up-and-coming magician.

With his prodigious talent, he should have no dearth of well meaning promoters.

—Arvind Bhandari.

"Mummy," asked a ten year old "how did Queen Elizabeth know she was going to have a baby?"

Before the mother could reply, her younger daughter aged five piped up scornfully, "Well, she can read, Can't she? It was in all the papers."

●

A teacher asked her Sunday School class to tell the story of creation. Commented one little girl, "First God created Adam. Then He looked at him and said, 'I think I could do better if I tried again' so He created Eve."

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LIPSTICK IN ANCIENT INDIA

Lipstick was known to Indians during the Vedic times. Kamsutra acclaims lipstick as insignia of beauty and love. Kalidasa romantisized lipstick by singing about its shades and effects.

In aesthetics, psychology and chromotherapy the red colour is acclaimed as an insignia of love, an agent of energising radiance and an exciting spectrum for men and women.

The tradition of using lipstick is embedded in some strata of this logic. As a rule the rosy colour has been lavishly praised as an ideal beauty pigment for the human race. So in all beauty treatments from days immemorial the red colouration of various parts of the body has played a dominant role.

Whatever be the oldest saga of red lips it is an established fact that cosmetics, vanity cases, expensive perfumes, and face-paints were in much use of the Harappa and Mohenjodaro people. Belles of this area in those days possessed small cockle shells containing a red ochre rouge and white face-paint (it is noteworthy that they fully knew steatite or talcum—the modern basic constituent of Talcum powder). Chanhudaro finds amply indicate that lipstick was very popular in beauty culture.

India's oldest metropolis of toys might have been a big manufacturing centre of lipstick and other cosmetics as well.

The tradition of the use of lipstick has been a perennial story in all the periods of Indian history down the modern era. Perhaps there never existed any interregnum in the bewitching rule of the supreme monarch Lipstick. Vedic civilisation was also fully acquainted with face-paints, lipstick, bath-powder and perfumes. Dramatic performances and stage make-up also provided a great fillip to their manufacture. Actors and

A beauty in rocks applying lipstick. A 4th century carving.

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A modern bride, lipstick matches the colour of sari & her other make up.

actresses invariably used lipstick and it became a fashion. Bharatmuni's Natya-shastra (Dramaturgy) of 300 BC corroborates this.

The Kamasutra (the supreme treatise on sexology by Vatsyayan written prior to 100 BC) has furnished interesting details about toiletry, cosmetics and various beauty treatments, are discussed. His pragmatic discipline in this list consists of the science of dyeing and colouring of cloth and parts of the body such as hair, the nails and the lips. The mixing and preparation of perfumes is the 19th art in the list. The 43rd in the serial refers to the art of applying perfumes to the body and of impregnating the hair with pomades and scents.

According to the epilogue of the discussion of the 6 arts by Vatsyayan, all women were expected to be expert beauticians and hairdressers for themselves and others as well. They were enjoined to teach these arts to others. They knew how to prepare and apply beauty creams, face-creams and sandal and other unguents. Men were also expected to be expert in these arts.

Some women earned their livelihood by the practice of these arts, adopting them as their avocation. Women could, without the least reflection on their life or character, take up this profession in foreign lands as well.

Shades of red

In his various works, the celebrated poet and dramatist Kalidas has also very clearly spoken of the lipstick and specially treated mercurialised wax for brightening and beautifying the lips.

Four shades of red are mentioned for use as lip colour:

1. Red like fresh tender leaves of trees or particularly Ashoka tree.
2. Like rose-petals—rosy red or light red.
3. Like the fresh tender leaves or the petals of a red lotus.
4. Deep red like the ripe Bimba fruit or deep red rose.

All these tints were popular with teenage girls and newly-wed women among others.

Lipstick was manufactured from lac, iron ore, ferrite rock (perhaps of the variety and softness of soapstone) Lodhra tree, secretions-sap of specific trees, red sandal and several other constituents.

Perhaps the first scientifically medicated lipstick was prepared by heating beeswax in almond oil, then specially treating or mercurialising it. Ratanjyota (Onosma Echoides—an indigeneous plant) was throughly mixed with the liquid.

Authors on medical sciences like Charak, Sushruta and others also seem to be acquainted with this variety.

A Merchant stated in his will: "I want six of my creditors for pallbearers—they have carried me for so long they may as well finish the job."

●

Woman to husband as she arrives in auto with smashed front: "The policeman was so nice about it. He asked if I'd like the city to remove all telephone poles."

●

Woman to toy-department clerks: "It must interest an eight-year old boy and yet be simple enough for his father to play with."

●

Father pacing the floor with wailing baby as wife lies snug in bed: "Nobody ever asks me how I manage to combine marriage and a career."

●

Husband doing dishes to wife: "There are some peas left over. Shall I throw them away or put them in the ice-box and let you throw them away next week?"

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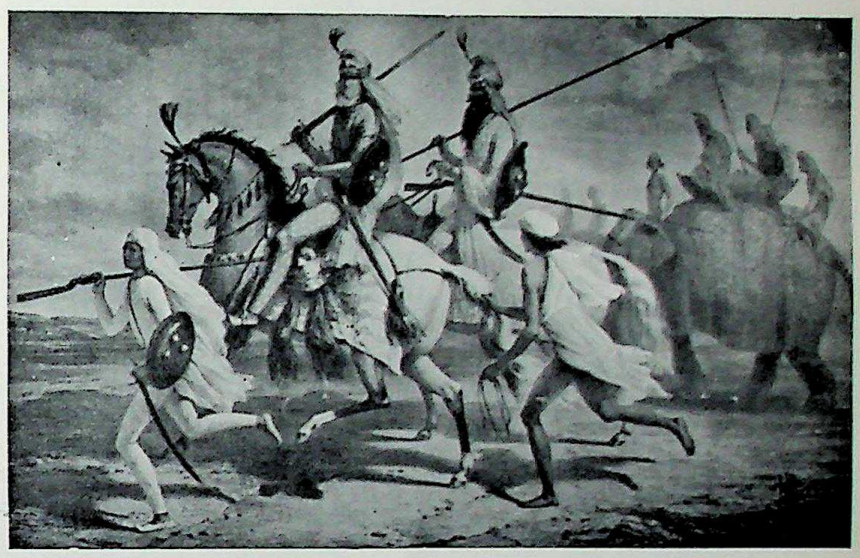
Rani Jindan

— A LEAF FROM THE SIKH HISTORY —

She was seductive and enchantress. Her eyes were large & luminous, her chiselled mouth sensitive & sensual. And she betrayed her late husband's empire to the British. The Punjab died at its own hands. When she repented it was too late. But she instigated Sikh armies to rise again & fight. They fought & failed. Thus began a century of the British Raj in the land of five rivers.

by
N. M. Khilnani

It happened on 23rd June, 1839—just four days before the passing away of Ranjit Singh. The air was crisp and cool and the morning sun was slowly rising in the eastern skies of Lahore. The guards were changing and the palace had just begun to hum with activity. The waters of Ravi glittered with tiny rippling motions. But the mind of Maharaja Ranjit Singh was ill at ease. Irritations from the British were growing and becoming more irksome. Only a few days before, to a traveller from Central Asia, he had given vent to his exasperation by saying that the best way to reach heaven was to sign a treaty of friendship with the **Feringhees.** There were misgivings in Ranjit Singh's mind. What if the British failed in their Afghan adventure and pounced upon his domination. "But even if the British do not fall upon my dominions, what if my successors fail to control the turbulence of the Khalsa army and by creating anarchic conditions invite the British." Such forebodings filled the mind of the Maharaja when entered Jindan, his beloved queen and enchantress. Beauty was not the word for a loveliness such as hers. Her skin was tawny gold, her hair a seductive mahogany, falling in attractive confusion about her shapely shoulders. Slim and elegant, she was actually small, but seemingly tall from the unconsciously proud bearing of her carriage. Her eyes, delicately arched, were strikingly large and luminous. Her chiselled mouth was sensitive and sensual. For a moment Ranjit forgot the cares of the State and relaxed in the arms of his charmer. "What troubles the Lion of the Punjab", querried the queen in her sweet seductive voice. "Oh the Punjab", sighed the great sovereign and said, "Kisi din to yeh bhee lal ho jaega". "No, my lord, the kingdom built by forty years of exertions, will never succumb to the white man." replied the queen.



Sikh Chieftains

The Blood Bath

Ranjit's death on 27th June, 1839, created consternation and dismay throughout the kingdom. The star of the great monarch set in red anarchy. Lahore was plunged in blood bath. Ruler after ruler ascended the precarious throne only to be murdered in cold blood by rival claimants. Grab, greed and lust for gold, governed the conduct of the courtiers and ministers. At last when the Khalsa Army saw imbecile rulers, each swayed by unworthy motives usurpring successively the throne of their great master, they took control of the executive government at Lahore in 1843—barely four years after the passing away of Ranjit Singh. But the Army had not reckoned with the wily Queen Jindan who was playing her cards with consumate skill. The Executive Committee of the Army was searching for some nominal sovereign as the head of the state. This was Jindan's hour. She so manoeuvred the situation that the Army Chiefs suggested the name of Dalip Singh as Maharaja of the Punjab, with Rani Jindan as Regent. However, the Rani soon found out that she had become a plaything of the Army. The self-willed and ambitious Rani conspired with the courtiers of Ranjit Singh to divert the attention of the fierce soldiery from the easy prey within to the enemy at the gate. Described by Sir Henry Lawrence as "a strange blend of the artful woman, the tigress and Machia-

---

Dr. N. M. Khilnani Ph D. is Deputy Director, Historical Division of the Ministry of External Affairs, Government of India. The author is also a member of the Executive Committee of the Indian Council of World Affairs. (Ed.)

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velli's Prince", she by the exercise of her womanly charm, persuaded the Army High Command to nominate Tej Singh (one of her favourite courtiers) as the Commander-in-Chief of the Sikh Army. While Lal Singh, her another favourite, was appointed a minister, she set in motion the wheels of her diplomacy. The history of the Punjab then followed reluctantly in the unclean and winding ways of a Mesalina. No price was too high to achieve the consummation of a womanly whim—not even the independence of the Punjab.

The Great Betrayal

The war with the English was welcomed by the impulsive and excited soldiery but the army leaders were aware of the British strength, and they declined to make a premature attack on their enemy. It was not until the Rani reviled them as cowards and tauntingly asked them whether they would prefer to wear bangles and quietly see the boundaries of the Khalsa Raj being encircled by the Feringhees, that they decided "to give battle to the invaders on their own ground". On December 11, 1845, the Grand Khalsa Army, led by treacherous generals, began the historic crossing of the river Sutlej. Rest of India watched in a grim tension the violent agonies of a young state, dying by its own hands in the crazy moments of a national suicide. True to their coldly calculated plan, the Generals betrayed their own men on the field. At Moodke, the first of the Sikh wars was fought. Though "the British Sepoys reeled before the Khalsa battalions", General Tej Singh fled away in the midst of a decisive action and this brought about the defeat of his Sikh armies. The Punjab passed into British lands.

Under the protective wings of the British, Rani Jindan at first began to live a life of ease and luxury, but this did not last long. In spite of her astuteness she was no match to the working of British diplomacy. The British were only using her as their tool. In less than a year they started putting curbs on her. The British never trusted her and they feared lest she might become the nucleus of a second Sikh War. The average sikh looked upon her as a symbol of the Sikh Commonwealth and widow of the great Maharaja Ranjit Singh. In December, 1847, the British imprisoned her in the Fort of Sheikhupura. The popular reaction to her departure as reported by John Lawrence was significant. "The British Rulers were very politic and by degrees got rid of all their enemies, last year Raja Lal Singh was sent away and now the Rani; by degrees they will get complete possession of the country."

I will retrieve the honour

There in the solitary confinement of Sheikhupura, it gradually dawned on the unlucky queen that by playing false to her country, she had imperilled her own interests and that of her young son. Her tears of repentence seemed to wash away her excessive concern with her own narrow ambitions. Now she began to think of her countrymen who were groaning under foreign yoke. Jindan lost all peace of mind. "Only if God gives me one more opportunity, I will retrieve the honour of the Khalsa". She would utter such like things in the lonesome silence of the prison. Redemption of Rani Jindan had begun. She turned a new leaf of life. We now witness manifestations of patriotism and deep concern for her people emanating from her personality; determined to play her new role and like a soaring eagle, she was carefully scanning the scene below. She did not have to wait long. The opportunity came, when Diwan Mulraj of Multan raised the standard of rebellion in April, 1848. She established contacts with the Sikh Army and attempted to foment disaffection against the British. But being away from the theatre of operation, she could not wield her influence effectively. In May 1848, Rani Jindan wrote, what was then considered by the British, an inflammatory letter to Raja Sher Singh, one of the principle participants in the Second Sikh War. The letter ran as thus: "All your arrangements have been excellent. The first thing

Ranjit Singh

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to be done is to root out the stem. You must continue to effect this by punishing the Feringhees. Use towards these 'Maleechs' the same wiles and artifices that they have used against us." Rani Jindan displayed Chanakyan diplomacy when she exhorted Raja Sher Singh to exert himself to the utmost in the way "you think best either by soft words or by force which may appear best suited for destroying your enemy. If you are in want of money, send to Sheikhupura some one where he will find in a well outside the house Rs. 1,600,000. My thoughts night and day are fixed on the Punjab." Similar letters were written by Rani Jindan to Sirdar Chatur Singh and Diwan Mulraj. The fact that Rani Jindan was prepared to sacrifice most of her hoarded treasure, attests highly to the remarkable change that had occurred in her. It was also alleged by the British that Raja Gulab Singh of Kashmir was in communication with the Rani and this made Lord Dalhousie very anxious. The British Government transferred Rani Jindan first to Benaras and then to the most heavily guarded Fort of Chunar.

The English could imprison her body but not her dynamism and discernment. Her promethean spirit could not be shackled for long. Magnanimous in victory, she was always dangerous in her hour of defeat. She never abandoned her struggle to expel the British from the Punjab, even after the end of the Second Sikh War in 1848. She planned to keep alive the spirit of the freedom struggle in Nepal, the last independent kingdom on the Indian sub-continent. The story of her dramatic escape from the Fort of Chunar to Nepal can best be described from actual quotations from statements made by British Government officials in April 1849:

Dramatic Escape

The British Agent at Benaras wrote to Elliot, the Secretary to the Governor-General at Calcutta on 6th April, 1849: "I removed Rani Jindan yesterday (i.e. 5th April, 1849) to the Fort of Chunar under an escort of two Companies. I was induced to take this step from the circumstances of one of her servant girls having escaped the previous night from the apartments of the Maharanee and in my opinion with the knowledge of the Maharanee. "This servant girl, Hurjoo, was a close confident of Maharanee. At the place where Hurjoo used to sleep, the Maharanee laid down a counterpose rolled up and placed another over it, so that every one thought that Hurjoo was in bed." It seems that escapade of Hurjoo was only a prelude to a more exciting event.

On 4th April, 1849, Captain Rees in charge of arrangements at State prison of the Fort of Chunar received instructions from Assistant Adjutant General, Benaras Division, to prepare quarters for the accommodation of the Maharanee. Next day, Major MacGregor brought the party into the Fort and a 'Palkee' in which the Maharanee was supposed to be sitting. Captain Rees was advised by Major MacGregor to request the Maharanee to show him her hand. The Ranee refused to exhibit her hand. Thereupon Captain Rees was advised to notice the peculiarity of her voice. Throughout her stay at Chunar prison, Jindan observed purdah and the only means of checking her identity was her voice. So Captain Rees used to converse with her every day. Her apartment consisting of two rooms had only one exit and one entrance. From 5th to 17th April, Captain Rees noticed the same voice but on 18th April the British Captain noticed some variation in the voice. On enquiring, the Captain was told that Her Highness was suffering from cold and on the same evening the Maharanee was missing. One interesting incident reported was the presence of an old woman near the apartments of Rani Jindan from 6th April to 18th April. At first the Hawaldar would not allow this old woman who styled herself as seamstress of the Maharanee. Her function was to sew leaves together for making temporary plates for eating. It appears that the Rani escaped with the active assistance of this woman whom some people consider no other than Mangalee, the favourite servant girl of Rani Jindan who was deeply devoted to her mistress from her childhood. According to the British Resident at Kathmandu, "the Rani arrived in Nepal in an exhausted state from the fatigue and privations of a long journey". As to the mode of her escape, Rani Jindan said that she went to Patna in a boat under the disguise of a 'Bhikku' who having received the news of the illness of her son in Nepal, was going there to see him and also take care of the property of her ailing child. In Nepal the Rani tried in vain to persuade the Maharaja to fight the British. Nepal knew its limitations and had neither inclination nor strength to challenge the British. Jindan like a crippled bird was beating her wings in vain but even in her defeat she held aloft the spirit of liberty. Her Promethean spirit was bound but even in her bondage she revealed the queenly demeanour and heroic endurance.

* * *

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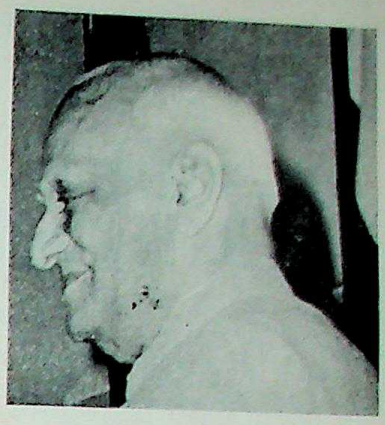

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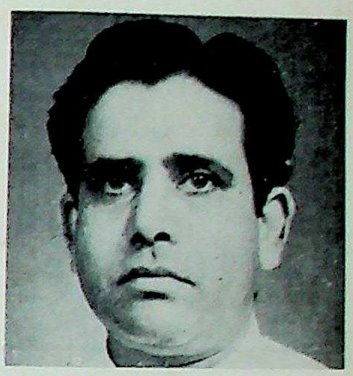

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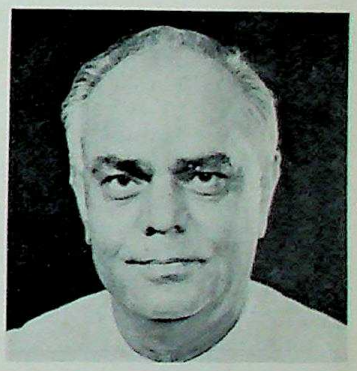

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RESULT

1. The Judges did not recommend any entry for the first prize. Hence the first prize has not been awarded.
2. No entry from the United Kingdom was recommended for the prize. Hence no prize is awarded to this region.
3. Two enteries were recommended for prizes from the African region. Prizes will be shared by the two best enteries in the following manner

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P.O. Box 1054,
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2. **Mr Sukhy** — **US$20**
P.O. Box 40978,
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The following enteries were appreciated by the judges and were recommended consolation prizes.

The following persons will receive complimentary copies of the Indian for one year.

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University of Nairobi,
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2. **Mr F. Meeme M'buum**
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P.O. Box 40540,
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3. **Mr James S. Tindi,**
P.O. Box 7182,
Kampala, Uganda.

4. **Miss Ranjana Bose,**
c/o Mr R. M. Bose,
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5. **Mr Peter R. Githinji,**
P.O. Box 90284,
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4. The following entry was adjudged the best from the Southeast Asia and the Far East & therefore is awarded the prize.

Miss Jenny Vassantachart, — **US$40.00**
525/ 155 Phorsawangnives,
Soi 5, Sum-Rong,
Samuthprakarn,
Bangkok, Thailand.

5. The following entry was adjudged the best from India, Pakistan and Ceylon and therefore is awarded the prize

Mr J. C. Vaswani, — **US$40.00**
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1. *The management of The Indian thanks all those who sent their entries.*
2. *No correspondence will be entertained further on the subject.*
3. *Winners will be contacted by post shortly.*
4. *Some of the winning entries will appear in The Indian in due course.*

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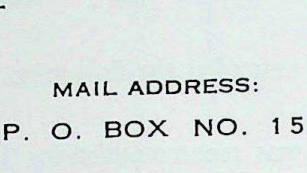

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Monument of Rajput Glory

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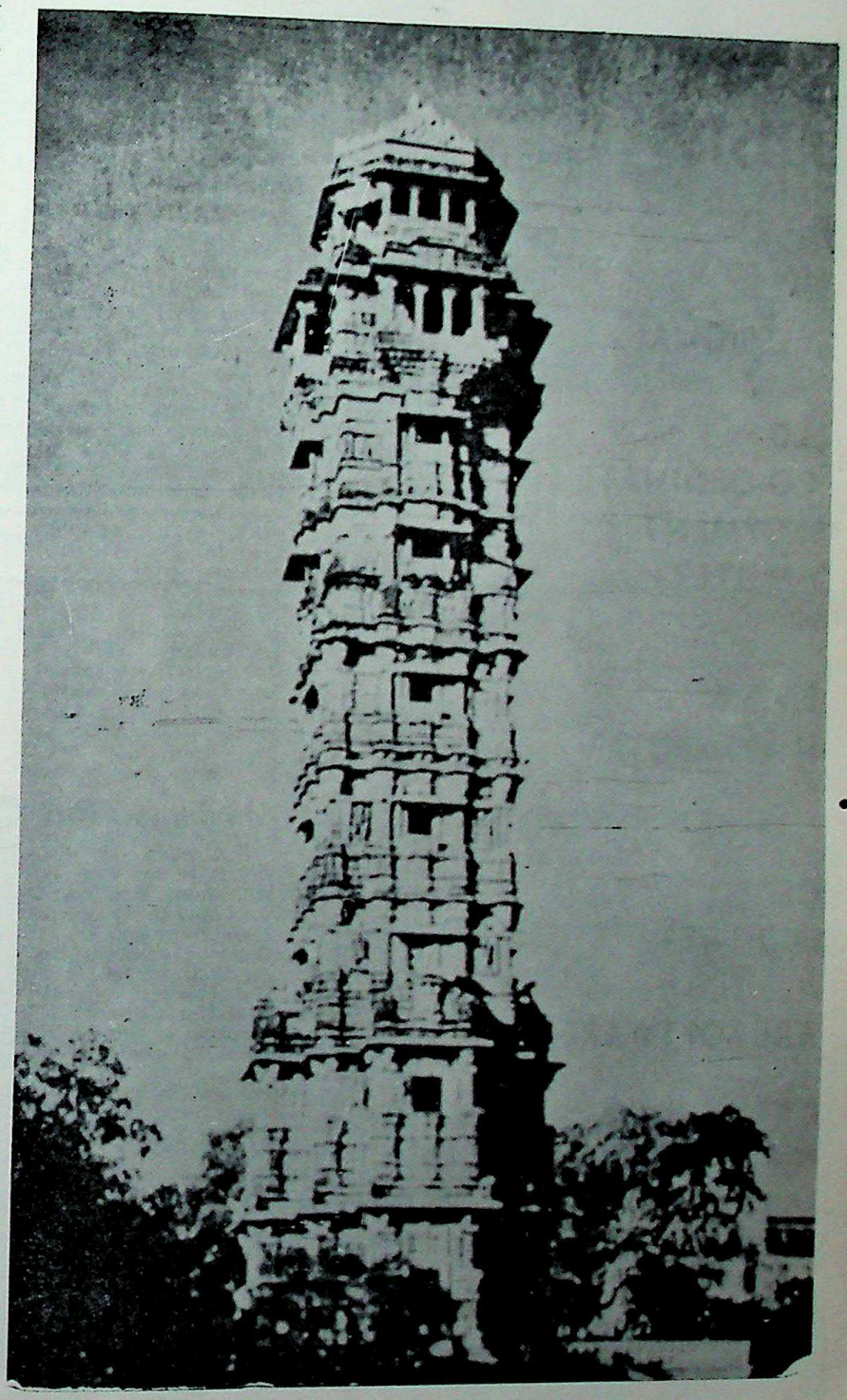
Chittor

The very name, Chittorgarh, conjures legends of Rajput valour, of the high sense of honour. Here lies buried more than a thousand years of Indian history; each inch of earth is steeped with the blood of heroes who bravely marched to their death in battle rather than submit to the bondage of a foreign ruler; each stone recalls the beautiful women who, without a tear in their eye, jumped into huge pyres and perished in the flames in preference to molestation by the invader. Time and again such scene were enacted within the ramparts of the city: scenes unparalleled by any other city or citadel in history.

According to tradition, this famous fort was built by Chitrang, a chief of the Mori Rajputs and named Chitrakot. Chitrang is believed to have reigned some time in the seventh century and a tank named after him still exists in the southern part of the fort. Near the end of his reign, the chieftain of the Sisodia clan, Bapa Rawal, overpowered Chitrakot and made it his own capital. Until Udaipur was founded in 1567, by Maharana Udai Singh, Chittor remained the capital of the Sisodias of Mewar.

By virtue of its wealth, its magnificence and the beauty of the queens and ladies of the royal harem, it attracted the lustful eye of the Moghul emperors of Delhi several times. This city was sacked more than any other in Indian history. The first was in 1303, when the then Pathan emperor of Delhi, Allauddin Khilji, invaded the fort to gain possession of Padmini, the queen of Rawal Rattan Singh, who was a paragon of beauty.

The Rana was captured by Allauddin but rescued by his brave followers, Gora and Badal, who after resorting to a clever ruse, succeeded in effecting their ruler's release. Allauddin was allowed a glimpse of the beauty of Padmini reflected in a mirror kept in a large building said to be her palace. This increased his ambition to get hold of the beautiful queen and he laid seige to the fort which fell after a brave resistance. But he enter-



Victory Tower, Chittorgarh

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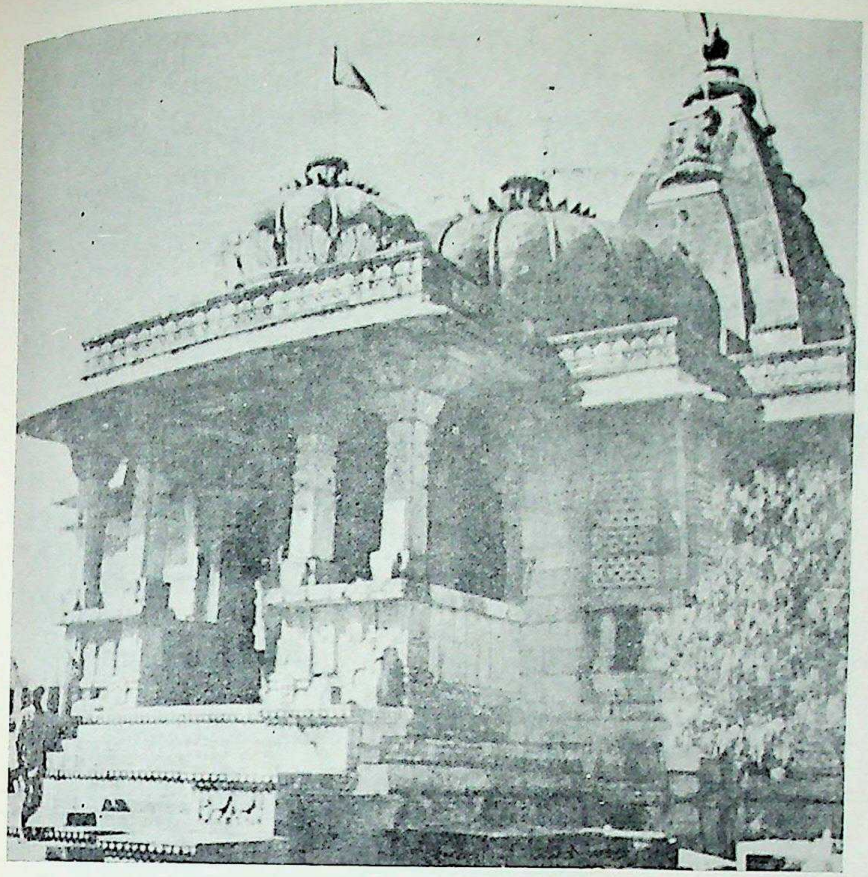
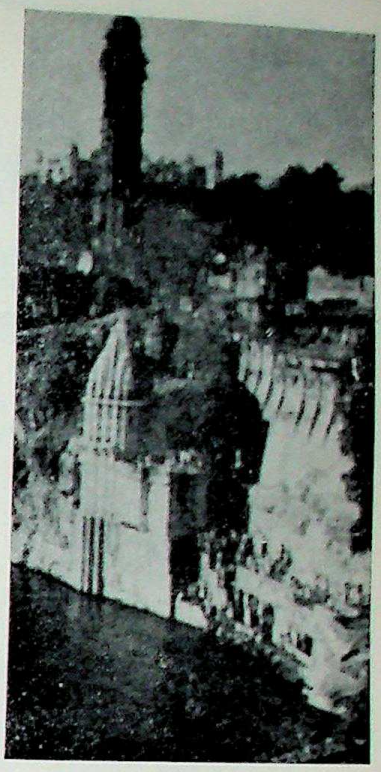


Kalimata temple, Chittorgarh

ed an empty city. The men had died on the battle-field and the women had performed Jauhar, the ceremony of throwing themselves on the flames. Padmini too perished in the pyres that were burning all over the city even as the victorious Allauddin marched into it.

The second sack of Chittor took place in 1534 during the reign of Vikramaditya when Bahadur Shah, Sultan of Gujarat, invaded it, and, in spite of a valiant resistance from the Rajputs, succeeded in capturing the fort. But he too entered an empty city. Before the fort fell, the women,

Kumbha's palace, Chittorgarh



Chittorgarh Fort

led by Rani Karnawati, had performed Jauhar. The third and last sack was in 1567 during the reign of Rana Udai Singh. He refused to submit to the Moghul emperor, Akbar, and shifted his capital to Udaipur, while his men gave up their lives defending it to the last man. This time, too, the women performed Jauhar and the conqueror rode into an empty city.

The history of Chittor is a story not only of wars and exploits but also of religious fervour and devotion that reached its peak in the time of Mirabai, whose songs and lyrics still capture the hearts of millions of Indians. She became a great devotee of Lord Krishna during her childhood and dedicated herself entirely to the worship and service of the Lord. A famous temple within the fort commemorates Mirabai's devotion and associated with Chittor.

Rana Kumbha was one of the great builders of temples and towers in Chittor. To commemorate his victory over the Muslim rulers of Gujarat and Malwa, he erected the lofty Jai Stambha or the Tower of Victory, which is prominent landmark of the ancient fort. Constructed between 1458 and 1468, it comprises nine storeys connected by a staircase, the top two being more ornamental than those below.

One can roam hours within the fort: its temples, towers, palaces and other edifices never lose their fascination. But what strikes one most is the historical background of the place.

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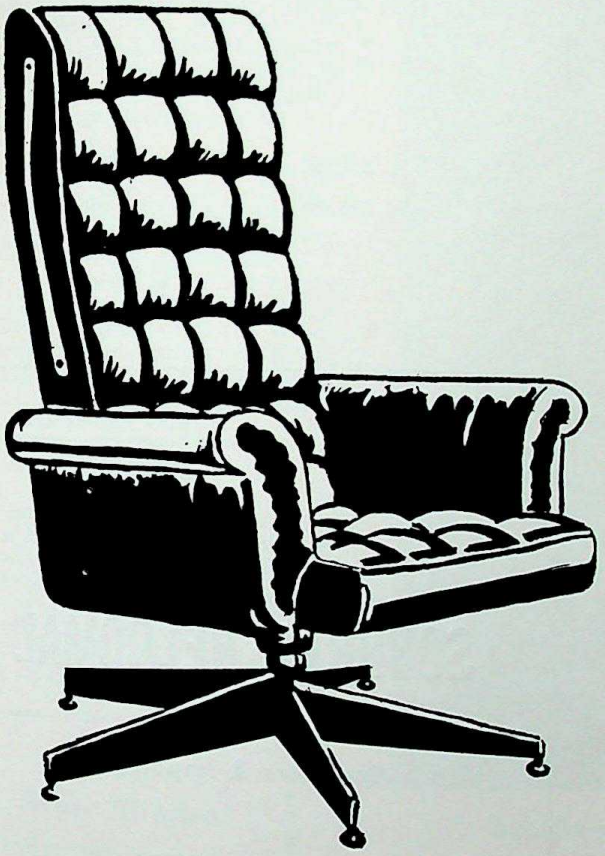

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Rammohun Roy: Prophet of New Age

"To great natural talents", the inscription on the memorial tablet reads, "he united a thorough mastery of many languages and early distinguished himself as one of the greatest scholars of the day. His unwearied labours to promote the social, moral and physical condition of the people of India, and his constant zealous advocacy of whatever tended to advance the glory of God and the welfare of man, live in the grateful remembrance of his countrymen."

A memorial tablet with this inscription can be seen in a cemetry, Arno's Vale, in Bristol (England). The tomb easily catches the eyes of any visitor as it has the appearance of a Hindu shrine, striking a "startlingly exotic note in what is preemiently a Christian burial place". If the visitor is curious and advances to the tomb, the memorial slab will tell him that "beneath this stone rest the remains of Raja Rammohun Roy."

Man of Destiny

The memorial tablet has briefly stated some of Rammohun's titles to distinction. What it has not mentioned is that Raja Rammohun Roy was one of the pioneers of modern age in India. He was a prophet of a new age, and one of the greatest reformers of his time.

by
Arun Shome

Rammohun was born at Radhanagar, a village in the Hooghly district in Bengal (now West Bengal), on May 22, 1772. Two years later Warren Hastings was appointed the first governor-general of India and he put an end to the "'dual system" which he had always held in contempt. With the east India company assuming direct responsibility for the government of territories India was shaken of her stupor. A new tide of thought and activity was released in the old river-bed of her history. Achieving synthetic unity with the west turned out to be the central task of the epoch and Rammohun Roy was India's man of destiny in that particular period of history.

Rammohun Roy

The traits of a rebel were revealed quite early in Rammohun's life. When he was hardly sixteen he composed a manuscript calling in question the validity of the idolatrous system of worship. "This", as Rammohun put it, "together with my known sentiments of the subject, having produced a coolness between me and my immediate kindred, I proceeded on my travels and passed through different countries chiefly within, but some beyond, the bounds of Hindusthan."

During this homeless wandering Rammohun visited Tibet where he came into close contact with the Lamas or priests from whom he learnt a good deal of Buddhist faith and practice.

After his father's death in 1803, Rammohun shifted to Murshidabad. While in Murshidabad he wrote the treatise Tuhfat-ul-Muwahhidin (A Gift to the Monotheists) in Persian with an introduction in Arabic. It was, as Collet remarks, "'a bold protest against the idolatrous elements in all established religions". The argument pointed out that, while all religions were founded on the belief in God, the superstructure built on this belief was often only the work of imagination.

The treatise is important as the "earliest available expression of Rammohun's mind and as showing his eagerness to bear witness against established error."

Political Knowledge

About this time Rammohun took an appointment in the revenue department of the east India company. After serving at Bhagalpur, Ramgarh and other places; he went to Rangpur in northern Bengal in 1809 as an assistant to the revenue officer, Mr John Digby. He lived at Rangpur from 1809 to 1814, devoting his leisure to serious study and discussion. He also took a lively interest in the political developments in England and Europe. He used to read avidly all the journals and newspapers that Digby got from England and thereby not only improved his knowledge of English but also acquired considerable knowledge of European political thought.

With Digby's departure from India in 1814 came Rammohun's resignation from the service. He came to Calcutta and settled there. He was by now fully equipped to take up his life's mission—to salvage India's deepest realisations and harmonise them with the living thought-currents of the world and the new age.

In 1815 Rammohun founded a sabha or association called the Atmiya Sabha, through which he worked unceasingly for the recognition of the right of Hindu women to the property of their fathers and husbands. His agitation created a furore not only in the Hindu society but also in the British circle. Both John Bull, the organ of British conservatism and colonialism, and Samachar Chandrika, the organ of Hindu orthodoxy opposed to liberalism, criticed Rammohun.

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He was also vehemently opposed in his attempt to get the sati system abolished. After Lord William Bentinck had done away with the sati altogether by passing the anti-sati regulation on December 4, 1829, Rammohun wrote: "We should not omit the present opportunity of offering thanks to heaven, whose protecting arm has rescued our weaker sex from cruel murder under the cloak of religion."

Rational Education

Rammohun's contribution towards the spread of modern education is immense. He realised that without a radical reform of the educational system prevailing in India at that time, it would not be possible to awaken the nation from the slumber of centuries. The entire educational system needed to be overhauled.

What was needed was a rational and scientific education so that India could once again occupy her rightful place in the comity of nations That is why he opposed the company government when it decided to establish a Sanskrit school as he was in favour of teaching of natural sciences, physics, chemistry and mathematics.

Rammohun was one of the principal initiators of the scheme of Calcutta's famed Hindu college which was established in 1816. Six years later he started an high English school and bore all the expenses himself. Rabindranath's father Maharshi Debendranath Tagore, was a student of this school. Science was taught in Bengali in this school while in other schools the medium of education was English.

Rammohun's plea for the introduction of the teaching of modern sciences bore fruit long after his death. "There is not a shadow of doubt", writes one biographer, "that it is he who initiated the movement for the introduction of scientific education in India."

Democratic Practices

Rammohun was perhaps the first Indian to feel and express the interrelation between religious information and political and social progress. Through his two papers—one in Bengali, Sambad Kaumudi and the other in Persian Mirat-ul-Akhbar—Rammohun camapaigned for the right of the Indians to be jurors in court and for the freedom of the press. While placing his evidence before the select committee of the House of Commons in 1831, on the occasion of the renewal of east India company's charter he laid stress on the appointment of Indians as judicial assessors and joint judges.

He pleaded for regular public registers and for the establishment of codes of civil and criminal laws. He also pleaded for the reduction of government expenditure, abolition of the standing army and the formation of a militia by the peasants, as well as the separation of the executive from judicial functions.

He also suggested that the village panchayats or councils should be invested with the powers of the jury.

According to Mr Arnot, Rammohun's secretary in England, Rammohun felt that a period of 40 years was adequate for the working out of England's cultural and political mission in India. He believed that in that period England would be able to bring India into contact with the world culture and the system of democratic government.

Champion of Freedom

Rammohun's nationalism, sturdy, vigorous and radical, led him to the complementary truth of internationalism, sound and wide as well as deep. Not for India alone but for every country of the world Rammohun championed the struggle for freedom and democratic rights.

He gave a dinner when the news of the liberation of the Spanish colonies in south America reached him. Asked why he celebrated the occasion Rammohun retorted, "What? Ought I to be insensible to the sufferings of my fellow-creatures whereever they are or howsoever unconnected by interests, religion or language?" Likewise, the introduction of the constitutional government in Portugal made him happy. He supported the struggle for freedom of the Greeks against the Turks.

Rammohun was the first Indian to oppose the British occupation of Ireland and in his Mirat-ul-Akhbar he vehemently wrote against this. He sent funds for the relief of the famine stricken people of Ireland. He was elated by the message of the French revolution. On his journey to England, he badly hurt his leg while he was getting down from the boat to salute the tri-colour flag of the French revolution. He was, indeed, a true champion of the cause of freedom and his love of freedom embraced entire mankind.

Rammohun was the first man of the eighteenth century who had the true vision of an internationalist. One of the boldest pronouncements of those times on the subject of internationalism was made by him in his letter to the French minister of foreign affairs before his visit to Paris. He said that "all mankind is one great family, of which the numerous nations and tribes existing are only various branches. Hence enlightened men in all countries must feel a wish to encourage and facilitate human intercourse in every manner by removing as far as possible all impediments to it in order to promote the reciprocal advantage and enjoyment of the whole human race."

Supra-national "Congress"

He advocated that every matter of political difference between two countries should be submitted to a supra-national "congress". If all matters of difference between two civilized constitutional governments were justly settled by such a congress, Rammohun concluded, "profound peace and friendly feelings might be preserved between them from generation to generation."

It clearly shows that as early as 1831 Rammohun had visualised the necessity of a supra-national organisation for settling all disputes among nations and bringing peace in the world. He had in this anticipated in some measure the ideal of a League of Nations or a UNO long before such an idea was dreamt of by any political thinker in any part of the world.

Paying a tribute to this illustrious son of India, Tagore wrote: "Rammohun Roy inaugurated the modern age in India. He was born at a time when our country having lost its link with the inmost truths of its being, struggled under a crushing load of unreason, in abject slavery of circumstances". When he appeared on the Indian scene "there was little consciousness of distinction between Indian and alien. Yet in those early days, he realized that the challenge of his age was the great challenge of unity. He discovered in the expanse of his generous heart, illumined by the light of knowledge, plenty of room for all communities—Hindus, Muslims and Christians. In fact, his was the heart of India, for in him shone forth the truth of India. He considered him alone worthy of the name of Indian, who had respect for men of every faith, who accepted them all."

It makes a man sort of humble to have been a kid when everything was the kid's fault and a parent when everything is parents' fault.

●

Almost all men want from their wives is affection, admiration, encouragement and ability to live grandly on an inadequate income.

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Mother to small son at table: "Twenty years from now you'll be telling some girl what a great cook your mother was. Now eat your dinner."

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Exit of Flowers

SHORT STORY

White lilies of the valley and fir cones. With artistic fingers Meera arranged them in the turquoise shell bowl and stepped back to examine the result. She bumped into someone behind her and turned around to see her husband admiring her creation silently. She rushed into his arms and said with a smile, "Hullo, Vijay darling. When did you get back? You gave me quite a start!"

Vijay kissed her and answered with a boyish grin, "I was roted to the ground, watching my clever artist at work. Darling, you are really good at it. Each floral array is better than the last. You have earned quite a name for your flower arangements, Meera. And our garden is the prettiest in Delhi. You really do love flowers, don't you darling?"

Meera smiled and considered the question. Did she realy love flowers? True, she had a passion for roses and chrysantamums. She spent hours in her garden tending her flowers. And when she was confronted by a few stemholders, a bowl and half a dozen slender stalked blossoms, she forgot all her troubles. The result was always a masterpiece, the piece-de-resistance at any party to be admired by one and all. But was she really interested in flowers? Would she still have had a love for them if there had been a little child in the house to occupy her time with wet kisses and wetter diapers? Would she still have spent hours in her garden if there had been a chubby tot raiding the refrigerator and smearing cosmetics on its face? Meera knew the answer: no. Flowers were only to pensate for the barren months and lonely, empty days, cement to fill up the terrible void in her heart. But how far could the flowers help her to pass her days? They were multi-coloured, scented, soft, but they were also mute, emotionless, dead. How could they compensate for toothless smiles and bootied feet? And at times, when an intens love arose in her breast to fondle, to nurse, to cuddle her child, the blossoms helped not at all but stared at her in their rainbow hued beauty.

Flowers were forgotten when Meera saw proud young mothers pushing their babies in prams in the park or giving them their feed. Then a sudden sadness would envelope her soul and the day would suddenly loose its beauty and the flowers become colourless and drab.

All these thoughts jostled, tumbled and pushed through her mind as she pondered over Vijay's question. The smile left her lips and her eyes turned dark with sadness. Vijay pressed her hand and cried, "Meera, what's the matter? Did I say something wrong?"

by

Lavina Melwani

Meera merely shook her head and tried to keep back the tears that stinged her eyelids. Vijay gazed at her face and understood. "It's the baby, isn't it? Don't worry, sweetheart. There is plenty of time."

Meera said in a small voice, "It's already five years ..." Then she stopped and bit her lip.

Vijay kissed her tenderly and muttered, "Don't fret, Meera. We have each other. What more do we need?" To himself he heavily added—a child, a wee child to make our world complete.

And then came the day when they left for Kashmir. Kashmir with its snowbrowed mountains and clear blue lakes. A second honeymoon, Vijay called it. Indeed it was one long dream of misty valleys, long walks hand in hand, lazy evenings in a picturesque shikara and horse-riding along the countryside which had burst into a gay sonnet of myraids of red poppies blushing over hill and slope. And Meera allowed herself to be intoxicated with the loveliness that is Kashmir. A wondeful husband like Vijay and the beauty of a youthful world before her .... that was happiness enough.

Then one day it happened. Vijay had joined the men for a game of billiards at the club and Meera, clad in one of his shirts and a pair of blue jeans, was wandering in the valley looking for flowers. Flowers to occupy her time, her truant thoughts, her restless hands. It was in her search for flowers that she came across the fairest flowers of all. Little children ..... half a dozen Kashmiri boys and girls playing hide and seek amidst squeals of excitement and joy. Meera stopped and watched avidly. She found herself envying the Kashmiri shawls and woodwork sellers who were the mothers of these golden haired urchins; great sadness grasped her and the pretty picture of laughing, jumping children grew blurred and misty before her eyes.

All of a sudden she realised that she was not the only unhappy one. Under the shade of an old gnarled tree, far from the lustily cheering crowd, sat a site of a girl with eyes as enormous and golden brown as a kitten's. She was the prettiest child Meera had ever seen, her pink cheeks standing out like Kashmiri apples on her olive skin. Her reddish-brown hair fell to her shoulders, knotted and dull. Her red kurta was faded and old, but still in one piece. Meera stared at her, her hands aching to caress her, to enfold her to her heart. All she knew was that this was the child she had always wanted and she could not love any other.

She went up to the girl, who was little more than a baby. "Hallo", said Meera, "Don't you want to play?" The little girl smiled at her but her huge eyes were blank and expressionless. Meera questioned her again and again but the child continued to smile placidly. At last Meera left and retraced her steps to the cottage. Her numble fingers played with red and white carnations and some stem-

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holders, but her thoughts were in a distant valley with a lonely child under an old wrinkled tree.

A few days later Meera encountered the little one again. She and Vijay were about to mount their horses when Meera espied a patch of red near the cottage. Excitedly she pointed her out to Vijay and ran into the cottage for some biscuits. When she returned, she handed these to the child who looked at her blankly. Then their horses' groom, Khural Singh, came to their rescue. He explained, "Little Anju does not understand. Put it into her mouth. She is retarded."

Meera sighed happily, "Anju—isn't that the name we both chose, Vijay?" Then she paused: "You say she is retarded?"

Khural Singh nodded, "The poor child is also motherless and has no father to give her a name. She was born some five years back to an unmarried woman in our community. The woman could not bear her misfortune and put an end to her life. Anju was left to us. Later, it was found that the child was retarded with a low mentality and had a difficulty in grasping facts quickly. We would like to take her under our roof but we are poor people, hazoor, with hardly enough to fill the stomachs of our children and ourselves. Besides, Anju is a very difficult child. She never speaks and can hardly take care of herself. The women of our community give her a meal and if she is anywhere around at night, a bed."

Vijay muttered, "Poor little Anju. What a life for her—and she is such a lovable child." Meera kneeled down and pushed some crumbled biscuit into Anju's mouth. The little girl gulped and gobbled hungrily and tightened her hold on Meera's jersey as she opened her mouth for more. Without knowing why, tears crept into Meera's eyes and a wonderful tenderness arose in her to enfold Anju to her heart and shield her from the gaze of the cruel world . . . to kiss Anju again and again, to straighten her knotted tresses, to wash the grime from her chubby body with soap and hot water, to teach her to form words and focus her wandering mind on fixed objects, to send her to school and to play—like a normal, well-developed child. She was yearning to claim Anju as her own, as her flesh and blood, to adopt her into her little world.—But no, it would not be fair to Vijay. Anju was retarded and backward. Vijay did not know what it was to yearn to have a child to love and mother. Vijay was a man, he could not guess her bitter anguish. With a rush she cried, "Let's go, darling. Our horses are getting impatient, now."

Then came a series of May Queen Balls and Dance Galas at the various hotels and for the time being at least, Anju receded into the background. It was after one such night of merry-making, music and dancing till 3 a.m. when Vijay and Meera were returning home, that Anju mutely begged for their attention. It was an extremely chilly night and the dark sky was frosty with blurred stars. Even in her fur stole Meera shivered and drew closer to Vijay. They hurried along their noses pink and cold, anticipating their warm bed and long fire at the cottage.

At first they hardly saw her—Anju, piteously cuddled on an icecold street bench, her eyes half open, her face pinched and blue from the cold. But the street lamp threw ample light on her red kurta and Meera ran to her with a cry.

But Anju's blank eyes and stone-cold body told her that it was too late. Meera's shoulders shook with convulsive sobs as she cried brokenly, "Vijay—S-she's dead. Poor little Anju. If only we had taken her in....."

But Vijay felt her pulse and exclaimed, "Anju's alive, Meera. But her heart beats are very faint. We'd better take her to the cottage and call in the doctor."

Within minutes, Vijay had laid the unconscious Anju on the bed and covered her with warm rugs, while Meera ran to phone the doctor. Vijay forced a few drops of brandy within Anju's blue lips and muttered savagely, "Khuran Singh and his damn friends! All brutes not caring whether the poor child lives or dies." Strangely, he realised that whether Anju lived or died was the matter of greatest importance to him. If Anju died, a part of him would die too with her wide golden-brown eyes and innocent smiles. He did not know when Anju had trespassed into his heart but he realised he loved her with all the love he had saved for the child that would never be born. He stood at the window and watched with unseeing eyes the leaves chasing each other in the breeze. It seemed ages before Dr Gupta arrived, tired but anxious to help....

He looked very grave when he pronounced it to be a case of double pneumonia and begged them to take the utmost care.

Daylight was breaking as Vijay hurried to the chemist's to get the medicines the doctor had prescribed. For Meera it turned out to be a busy day, never far from the child's bed, ready with her medicines and the thermometer. Soon Anju's pulse quickened as if she had been rewound like a clock. After three days of nursing, Anju regained her consciousness. At most times her eyes wandered from one object to another. But often her big golden-brown pupils rested on Meera and a flicker of recognition would pass through them. These were moments of great joy for Meera, for they proved that Anju might one day achieve a degree of normalcy.

After a fortnight in bed, Dr. Gupta smilingly proclaimed Anju to be well on the road to recovery and concluded by warning Vijay: "Let this be a lesson to you, youngman. In future don't let your daughter run out in the cold. She is too precious a gift to be thus flaunted." Vijay actually smiled.

That night when Meera was feeding soup to the little invalid, Anju fixed her big shining eyes on Meera and said her first word—in a queer, jerky voice—"Ma". Meera was so overcome that she dropped the soup in daze.

Then Vijay cried, "Don't you see, Meera? We thought God had been unfair, unkind and cruel in denying us a child. But don't you see? He wanted us to undergo this wonderful experience, to witness this great miracle. Little Anju—retarded, backward, dumb—she said a word which showed her gratitude and her love. What more proof do we need of God's objective? We must adopt Anju immediately."

Meera was in his arms, crying and laughing and crying again. "Oh Vijay!", she sobbed, "Do you mean it? Can we take Anju to Delhi? Can we give her a name and a home? Are you sure you don't mind? She's such a poor creature—retarded and useless. Are you willing to take her?"

Vijay smiled and answered softly, "Meera, you know me, I am not an impulsive man. When Anju was ill, I stood at the window and did a lot of thinking. We must adopt Anju. That will insure her happiness and ours, too. You know, Meera, sometimes my life seems so useless, so futile and empty. Like our ancestors we are born, we live our petty routine and we quietly die. No great object to enrich our days, to give our lives a meaning, a purpose. We might have had children, brought them up and lived the lives of the ordinary millions. But no—God has willed otherwise. Into our lapse he has dropped a wee child, an imperfect image made by the Master—Creator. It is up to us to perfect it by love, patience and understanding. Other children flourish in the security of their mothers' arms and the four walls of their homes. Poor Anju has nothing.

Not even a name or a normal mentality. She is like a baby bird which has fallen out of the nest before it has learnt to use its wings. It is up to us to use its wings. It is up to us to restore her to the nest and teach her to be normal like other children. It's the best investment, Meera. An investment in human happiness." Then he stopped, confused, as if he were surprised at his own words which had tumbled out, straight from his heart.

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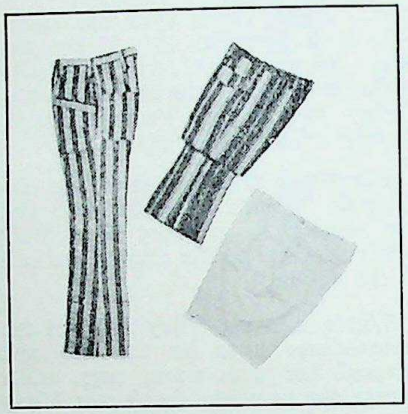

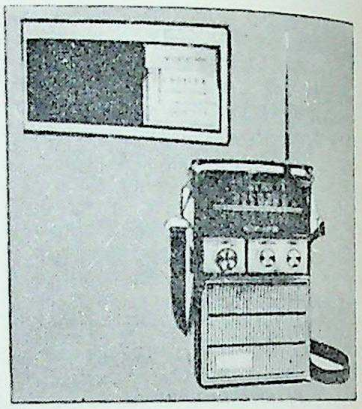

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Two celebrated authors Dr Mulkraj Anand and Mr Habib Tanvir are two of the top progressive writers of modern India. Both started writing in Urdu & now also write in Hindi. Mulkraj Anand won the Lenin Prize and his writings have been translated in many European and Oriental languages. Habib Tanvir is relatively young, only 48 years, and has been nominated to the Indian Parliament this year. Both were interviewed recently. Their replies to a wide ranging questions are produced below.

Dr Mulk Raj Anand

Mulk Raj Anand

Committed, not to any ideology or party, but to "life in its totality". He claims to have affinities with Gorky in his attempts to probe the "lower depths".

Dr Anand, is a writer committed to his own self, his inner conflicts or to society and its conflicts? Can you define commitment in the context of your own work and experiences?

I am committed to life in its totality —not to any party, dogma or ideology. In all my novels and stories you will find that all my characters ask: "What is the meaning of our lives?" They are all concerned about their destiny. This is missed by most critics because my characters are poor. The literati are not concerned with the consciousness of these people. A novel essentially deals with the moral or psychological conflicts of a human being or of several human beings.

Q. If a novel deals with the moral and psychological conflicts of human beings, to what extent can a writer help combat divisive tendencies?

A. I do not believe that literature can solve this kind of problems. Literature, specially in the form of a novel, can make for a flow of awareness, for illumination and for deeper insight. It cannot change the minds of men and women. One does not know what effect a novel has on the morality of its readers. It is important, however, to understand that awareness in readers follows the flow of the novel. The flow of emotion is the only tangible result in the best of books. Literature is not meant to be bought and sold as advice on how to make friends or money.

Q. This leads me to another question. To hwat extent can politics influence a writer? Can literature help change the socio-political structure of a country at a given time?

A. It is quite likely that the women's liberation movement today owes a good deal to the 19th-20th century novels, specially the works of D. H. Lawrence. But Lawrence had no intention of stimulating the movement. He was only, through his intense awareness, attacking sex as an escape mechanism of the pin-up girl society. He was a bitter critic of civilisation which made woman a lavatory. Similarly, my book Private Life of an Indian Prince is not a sensational book to deprive princes of their purses (I know the silly title imposed by the publishers suggests this). This noval was written to show the absolute love to which even a person brought up in decadence can rise in times of stress. The search of my hero for identity leads him to madness and near death. The only relief he might have experienced came in moments of intense love for his mistress. Expiation in literature is never straight-forwardly searched for. Solutions are sought not suggested. I believe that the flow of poetry in an age determines the political or social consciousness of a later period.

Q. All your critics have remarked on the social awareness in your works, especially your depiction of the lower middle class in Punjab. But in recent years you have been more involved with urban society and you have not paid any attention to rural folk. Why?

A. It is quite likely that the human cause in India embraces the social cause. In so far as the people in India have been in transition from one political period to another and the challenge and response in this transition can naturally be traced to the 'social' cause. Therefore, the condemnation of evil in my novels appears in the form of protest against enslavers and their ancillaries. The grain that is grown in my village

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is still sold in Chicago. The rupee which I use for currency is linked with the pound and the dollar and can be devalued at will by the World Bank. So my hero who fought in the first World War was a mercenary soldier who did not ask lord Krishna to choose his path for him; he was merely ordered to do the fighting because he had a cash nexus with the British sarkar.

I do not believe in the literary doctrines of critics who divide writers as sheep and goats, writers committed to this and writers committed to that. A novel deals with life at all levels. I am committed to life. I hope the novel can go to the inner depths —the 'lower depths'. In this I have affinities with Gorky.

Q. It is believed that you once stated that it is not so much the form, technique and structure that are as important for a novel as the story. Do you still stand by this statement?

A. In my autobiography, Apology for Heroism, I wrote a preface in which I said that I did not wish to make assertions. If I ever made this assertion in my private conversation with you, I would like to withdraw it. It is not true that any worthwhile writer can ignore form. If that were so, every school girl writing letters would be an important writer. However, the novel form which I have adopted is notoriously loose. I remember Virginia Woolf telling me once that she had cut out three chapters from The Waves, because she felt there was too much verbiage in that novel. In my own case, the atmosphere of the country, and the moods of the people who live in it, are so varied that I can write either an epic or a lyric. I have learnt to cut from Morgan Forster who worked hard on Untouchtable. But I am afraid I did not learn enough. Morning Face took one year to write and nine years to cut. You may be quite right in complaining that it is still far too long. I admit that the Ganga flows out of my head and is often uncontrolled.

Q. We have not yet referred to any contemporary Indian writers. Do you think they are not significant enough to be mentioned here?

A. I do not mean to be disrespectful to my contemporaries. I have spoken in general terms only because I have always felt that whatever we write has to be a part of universal literature—not of this country or that—but tinged with local flavour. We in India have to discard some of the weight of our past and of alien cultures. We have to recover our innocence. The crisis that we face is that of being torn between concepts which are dogmas, dicta and injunctions of the past: we are pulled between non-violence and violence; East and West; Maya and Brahma. All the same, our novels are part of the international epic literature of the day and it includes the works of Raja Rao, R. K. Narayan, the three Banerjees, Sivasankara Pillai and myself.

Q. Does this mean that Apology for Heroism is the work that has given you most satisfaction? If not, which is your most satisfying work?

A. Apology is a book of a series of hypotheses about 'the wisdom of the heart' which I sought after rejecting systems of philosophy. It made out a case of humanness, as against all doctrines, and enabled me to see flowers as though I was looking at them for the first time in my life. I am af... I am not satisfied with any of ... works.

Q. Finally, your observation ... you think in Punjabi but write ... English. Why is it necessary ... you to do this? Can you exp... your theory on 'Pigeon-Ind... English?

If one has spoken one's mo... tongue for the first seven years ... one's life, it becomes kinetic, part ... one's sound rhythms. Though we ... bilingual and though some of us ... mastered the English language, I ... to feel and think in Punjabi and ... dustani. And in English the ech... my Punjabi voice is always there. A... most of my characters are Indians ... do not speak English. This ... Indian-English that we writers use ... consider it to be an Indian pi... with wings that enable it to fly to g... ter, more noble heights. So I ... Indian-English 'Pigeon Indian'. T... metaphor should catch, as E... Anglian sounds awkward and In... English denotes Babu-English.

Lord Sri-Ranga's Diamond

The image of Lord Sri-Ranga in a Mysore temple had as its eyes two diamonds of inestimable value. One of the diamonds was stolen in 1703 by a Frenchman. The diamond passed through several hands and is now with the Russians who keep it in a triple locked leather box in the Kremlin treasury.

There is no buyer for the diamond because no one is willing to pay US$6 million for it that Rusians demand and say it is not even half the market price. The diamond is cursed by Sri-Ranga, its keepers die or meet with calamity.

The Frenchman Henri Bessert who originally stole the diamond sold it for Rs 36000 to an English sea captain, nearly 270 years ago. Bessert was killed shortly there after and the captain was drowned at sea. A jeweller who then bought it for Rs 216,000 poisoned himself & died. The diamond was bought by a count Gregory Orloff of Russia for Rs 1.8 million. He presented the diamond to the Czar. Shortly thereafter, the Czar was murdered. The next ruler of Russia was empress Catherine. She got the diamond studded in the imperial sceptre. Soon, Orloff's family was murdered and he fell from favour. Catherine's son was assassinated.

The last owner of the diamond was the Czar Nicholas. At the time of his coronation, he was walking in the procession when the diamond studded sceptre fell from his hands. Shortly, thereafter, the stage collapsed and 3000 people were crushed to death. The Czar himself was shot dead along with his family after the revolution in his country.

Sri-Ranga's curse will harm keepers of diamond unless it is returned to its rightful owner—the Lord himself.

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Habib Tanvir

Believes that artists cannot afford to be political. They must strive, he says, to bring the arts to a position where they directly affect the day-to-day running of the country.

Habib Tanvir

The recent nomination of the Akademi award-winner writer-producer Habib Tanvir to the Rajya Sabha is perhaps a recognition of the role of the politically conscious artist in our legislature. True, it is not the first time that a theatre artist has been nominated to the Upper House. But Prithviraj represented a different age group.

Commenting upon the significance of his nomination in the context of the post-Bangladesh era, Mr Tanvir said, in an exclusive interview: "This is a new era for India. Secularism has triumphed in the Indian subcontinent. The intermingling of Hindu-Muslim rituals and legends can be found, not only in the culture of Bangladesh but also in other cultures of the sub-continent, including those of Sind, West Punjab and Pakhtoonistan; yet each of these has its distinctive features. This distinctiveness is related more to language and the way of life of a people rather than to religion. If this were not so we would not have the traditions of the Ramayana and the Mahabharata even in the Buddhist and Muslim countries of south-east Asia. The fight for freedom in Bangladesh denoted above all a fight of the people for cultural identity. While India's role in this battle has been positive and fruitful, it has imposed on us new obligations in the context of Asian culture."

Q. Though your repertoire has been quite varied, there are some elements common to all your plays. Right from IPTA's agitational-propaganda (agit-prop) plays, street corner skits and newspaper plays, your sophisticated productions always reflect some aspect or the other of contemporary life. You obviously do not believe that artists must remain apolitical. But do you think that the political consciousness of the artist also includes active involvement with the legislature?

A. There is no difference between an artist and another citizen as far as the environment is concerned. On the other hand, events in the country must also directly or indirectly affect the artist and the arts. We have to consciously bring the arts to a position where they can, in equal measure, affect the day-to-day running of the country.

Q. But for this an artist does not have to be in Parliament. He can work towards a desirable change in the country through his own forum, that is, his own specialised creative field.

A. Yes. But the government alone cannot bring about such a change. The role of the artist in this context imposes special obligations on him. An artist in Parliament, once the minimum given conditions are obtained, can perhaps be helpful in forcing the government to accelerate the process.

Q. Does this mean that as a parliamentarian you propose to confine yourself to matters relating to art and culture?

A. As you know, even when outside Parliament, I did not confine myself to matters of so-called art and culture. You know almost all my plays are definitely "committed" I have either debunked feudalism, as in Shatranj Ke Mohre, or satirised the political trends in the country, as in my truck-borne play Indra Lok Sabha, or taken a militant attitude in favour of the Bangla freedom fighters, as in Kushtia Ka Chaprasi, or concerned myself with contemporaneous overtones in Sanskrit classics, such as Mrichchakatikam or Mudra Rakshas.

Now that I am a member of Parliament I do not expect to suddenly become esoteric and confined to the arts. Life and art go together. However, it is impossible and perhaps wrong for an artist to concern himself with all that goes on in Parliament, if only for the practical reason that he has also to save time for his own creative work.

Q. What are the specific subjects that you are interested in?

A. I am too new a parliamentarian to give a satisfactory answer to this question. It will depend not only on the day-to-day issues but also upon my involvement. Take education, for instance. Education in itself is a vast subject and yet it forms the core of most of the ills of the country. Though education directly affects the arts, nevertheless, one will have to carefully choose the issues that one might want to be involved with. Take another issue—prices of consumer goods. Normally I should be interested in this both as an artist and a citizen—for obvious reasons—and yet I do not want to take up this issue in Parliament. I have no parliamentary ambitions. My first and fundamental dedication is to drama. Everything else is secondary including Parliament.

Q. I fear that your preoccupation with Parliament might affect your creative work.

A. I hope not. In that case I will seriously have to reconsider my position. As I said earlier, my work must come first. I feel I can serve my country most truthfully through my own medium of expression—the theatre. Parliament must come as a complement to this work. If it does not, it will just be too bad.

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Master Chandgi Ram is Mahabharat Kesri: Behr Din concedes bout

Jaipur—Asian Games gold medalist and India's hope in the Munich Olympics, Master Chandgi Ram, today won the Mahabharat Kesri wrestling title in its inaugural year when former Bharat Kesri Mehr Din conceded the tie after 21 min 23 sec at the Sawai Man Singh Stadium here recently.

It was the fourth meeting between the two top wrestlers of the country. Except once in the Hind Kesri contest in 1965, Chandgi Ram has beaten Mehr Din on all the other occasions. He beat Mehr Din twice in Bharat Kesri at Delhi in 1968 and 1969 before repeating his performance against the same wrestler here after three years.

Before a jam-packed crowd of more than 30,000, Chandgi Ram first appeared in the akhara with folded hands in a calm and unassuming manner. Three minutes later, Mehr Din, who would be going to England later this month, entered with his traditional slogan "Ya mere Maula."

Rajasthan Chief Minister Barkatullah Khan inaugurated the final and posed for photographs with both the wrestlers.

The rival wrestlers tested each other's strength for about five minutes when Chandgi Ram became offensive and tried to grip his opponent's wrist but Mehr failed his move. Thereafter, both tried to hold each other's neck with a view to applying further tactics. This process continued till the eighth minute when Chandgi Ram was able to catch hold of Mehr's leg and the latter fell.

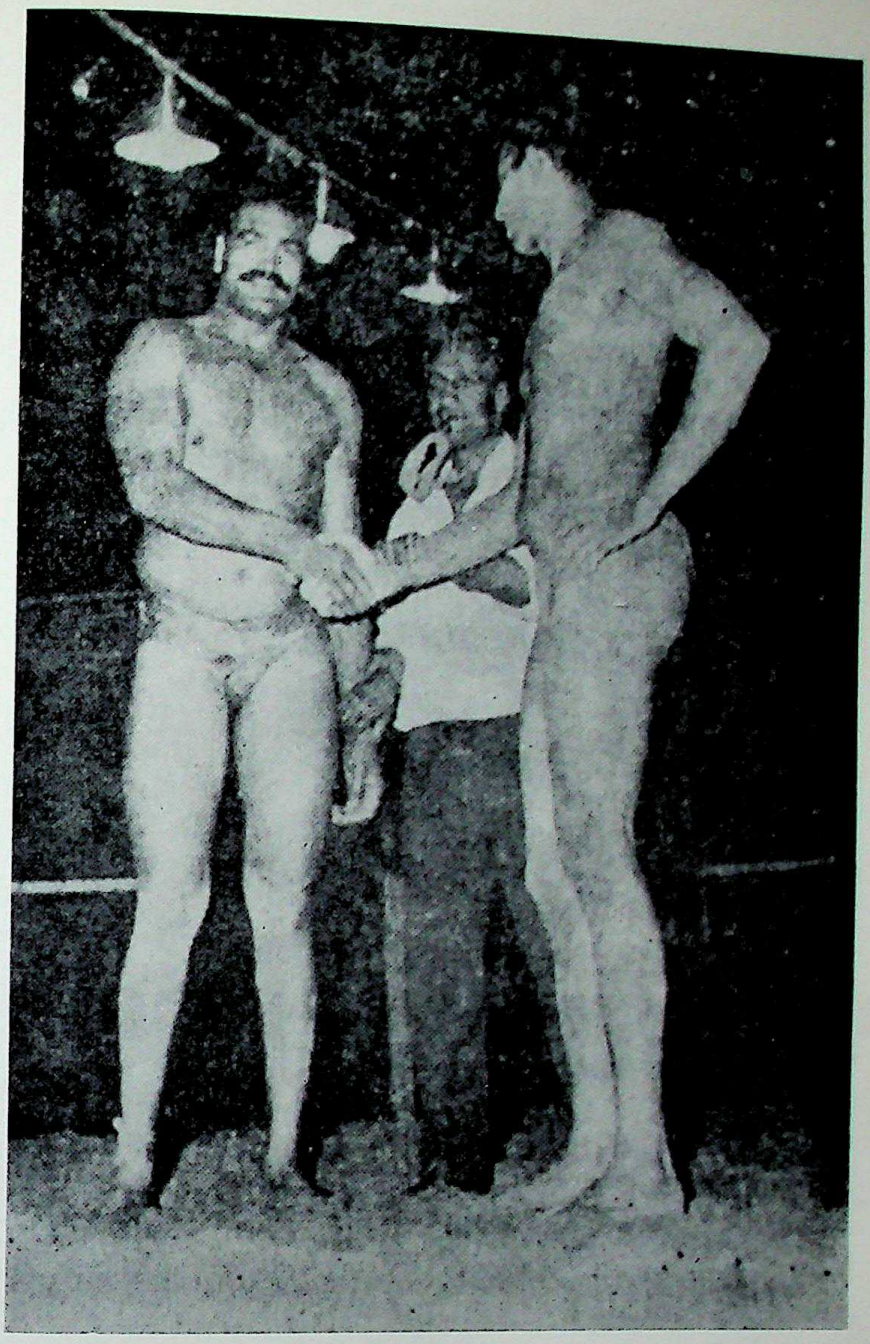
Soon after, he swiftly tried to hold the rope of the akhara with an intention that referee may call him back in the centre to restart the bout. Chandgi Ram immediately protested and insisted for the original position of his rival for continuing the fight. The referee upheld Chandgi Ram's appeal.

Chandgi Ram repeated his 1968 Bharat Kesri's performance when he had beaten the same rival after tiring him in 35 min. Chandgi Ram continued to sit on the back of Mehr Din till the end of the fight. Chandgi Ram was trying to apply "nelson" (gardan for trick) all the time, with the result that Mehr Din became very tired.

Mehr Din remained in the corner of the akhara for most of the time after the eighth minute.

Chandgi Ram then held the waist of his rival trying to throw him down and meanwhile the grapplers had moved to one end of the ring. The referee again asked him to move to the centre. Chandgi Ram threw down Mehr Din again to the ground and sat on his back trying to floor him. Meanwhile the rival contestants for the Mahabharat crown had moved to one side of the ring. The referee again asked him to move to the centre. Mehr Din then conceded the bout to Chandgi Ram.

The Jaipur Kesri title was won by Ram Chander who defeated Srivan in the final in 2 min 50 sec.



The victor and the vanquished. Master Chandgi Ram, the Asian Games gold medallist (right), shakes hands with Mehr Din in the Mahabharat Kesri final at Jaipur recently. Chandgi Ram won the bout in 21 min 23 sec.

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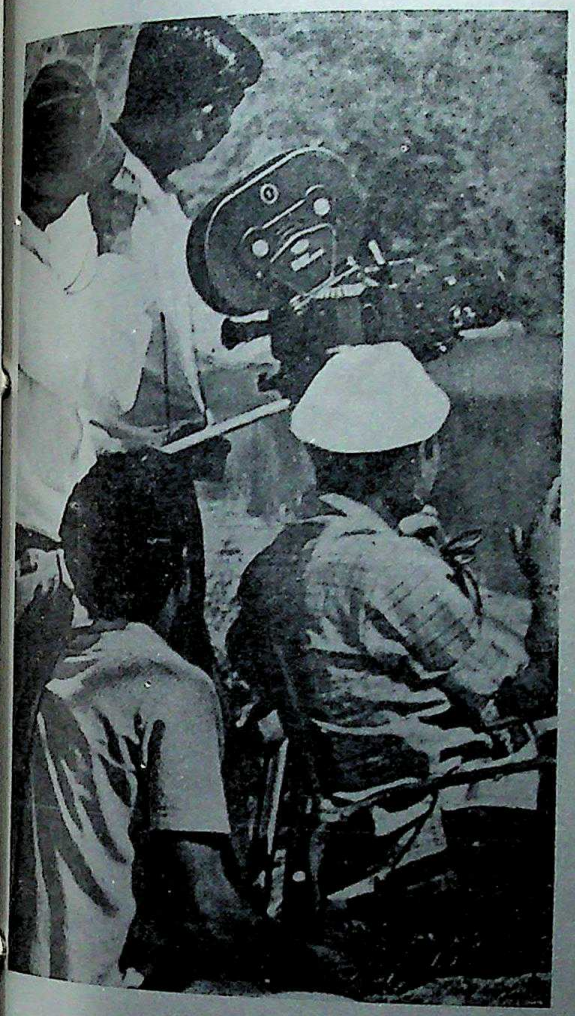
The films in India



India is one of the three largest film producing countries. Indian films are screened in over 100 countries around the globe. The industry is over 60 years old now. Though most of the films produced are of a routine nature, as expected, many Indian films won acclaim from professional bodies abroad. India produced some of the leading film producers, actors and technicians. Saga of the film industry is briefly told in the four features that follow. (K.N.V.)

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Sixty

India

Until 1967, sidered Dada Harishchandra, May 3, 1913, film. It was who revealed origins of Ind Tourney and N leased Pundalik drama", a year theatre in Harishchandra But either way 60 years of Tourney's m Phalke's the be mond jubilee.

JEEVA

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Phalke's role Indian film indu Despite the heav struggle against, ducing pictures and Kalia Mar chose for his firs was picturised la producers in ni South has some specialised in and, barring on the best devotion from Madras.

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Sixty Years of Indian Films

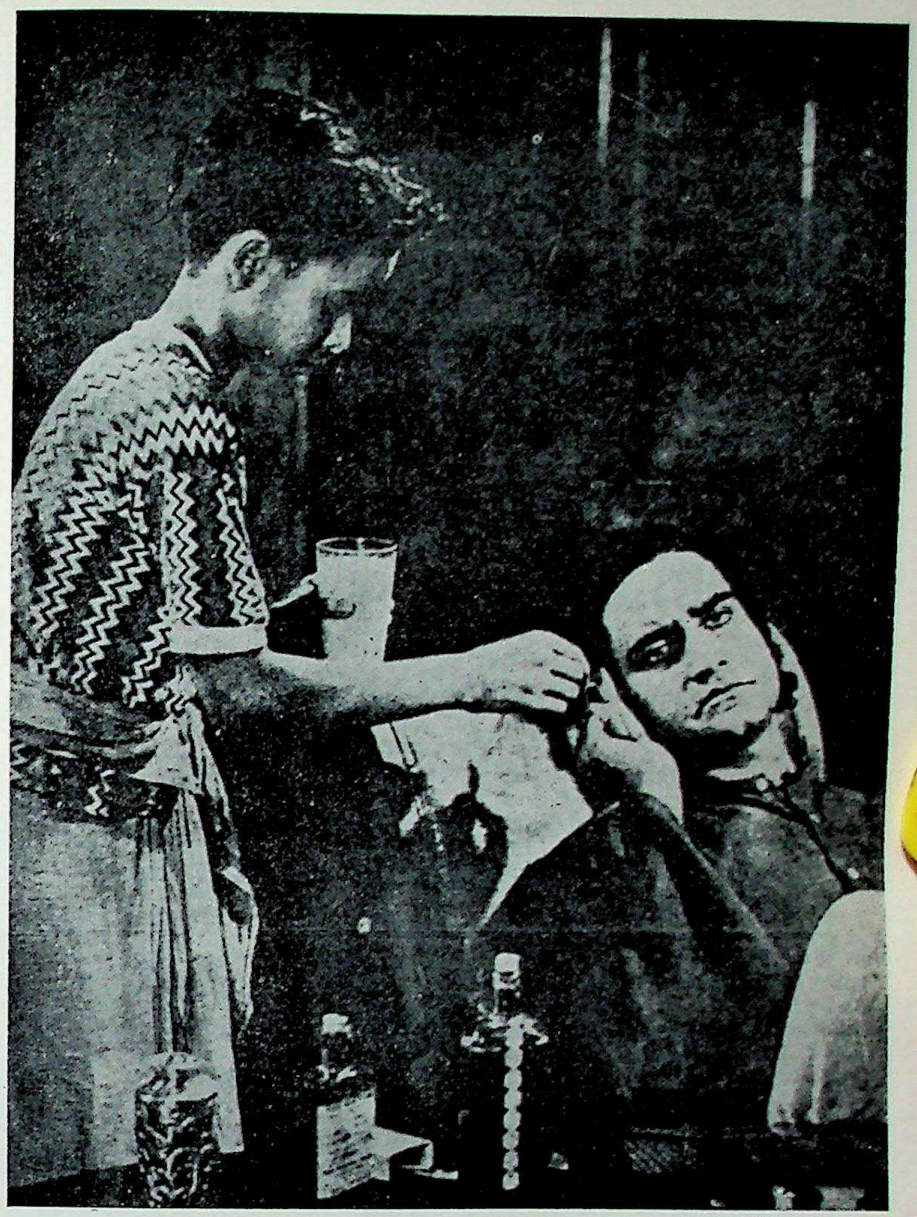
Until 1967, film historians considered Dada Sahab Phalke's Raja Harishchandra, which was released on May 3, 1913, as India's first feature film. It was Firoze Rangoonwala who revealed in his account of the origins of Indian films that R. G. Tourney and N. C. Chitra had released Pundalik, "a popular Hindu drama", a year earlier in the same theatre in Bombay where Raja Harishchandra had been screened. But either way, both the films mark 60 years of Indian film making: Tourney's marks the end and Phalke's the beginning of the diamond jubilee.

by

JEEVAN NAIR

Despite the controversy, there is no doubt that Dada Sahab Phalke rightly deserves to be called the Father of the Indian Film. While Pundalik, like the Indian National Congress, was part British in its birth as it was photographed by English cameramen, Raja Harishchandra was completely swadeshi. Dada Sahab not only wrote the script and designed the sets, but also prepared the costumes, perforated the imported negative, directed the "stars," cranked the camera, processed and printed the exposed film and edited the positive. Besides, he was his own exhibitor, taking the film from town to town in a bullock cart.

Phalke's role in establishing the Indian film industry cannot be denied. Despite the heavy odds he had had to struggle against, he succeeded in producing pictures like Krishna Janma and Kalia Mardan. The subject he chose for his first film, Harishchandra, was picturised later by as many as 25 producers in nine languages. The South has somehow seemed to have specialised in Hindu mythologicals and, barring one or two exceptions, the best devotional films have come from Madras.



K. L. Sehgal in Devdas. He was the first great idol of the talkie era and he combined singing and acting in a style which is still remembered by his fans.

Besides providing the theme, Dada Sahab's pioneering efforts have helped in other aspects of the film industry too. His experiments with trick photography paved the ground for the latter-day mythologicals and stunt films. He made the first topical films, Municipal Election, in 1914. In a sense, he could also be considered the father of the regional film (even during the silent era) by including Marathi sub-titles. But the most remarkable contribution of his to the Indian film industry was the sense of patriotism and nationalism that he displayed in his work. His films were well received in the West, yet he rejected offers to work there and continued to make films in India on his meagre purse.

With such a strong foundation, it was no surprise that the Indian film industry managed to attain the second place in the world within two decades. Calcutta followed Phalke's Harishchandra with Madan's Satyavadi Raja Harishchandra in 1917 and Madras followed with Keechanka Vadham two years later. The first World War was responsible a bit for the delay in follow-up. But with the end of the war, there was a boom in film production. By the end of the decade India was producing around 38 films a year. Last year, the figure was 411.

The industry grew steadily during the 'twenties. In 1928, the first study of the industry was done by the Rungachari Committee. Dada Sahab Phalke was called to give evidence before it, and he made a strong plea for protection for the creative artist.

The films produced during the 'twenties stressed the sociopolitical aspects of life. Contemporary prob-

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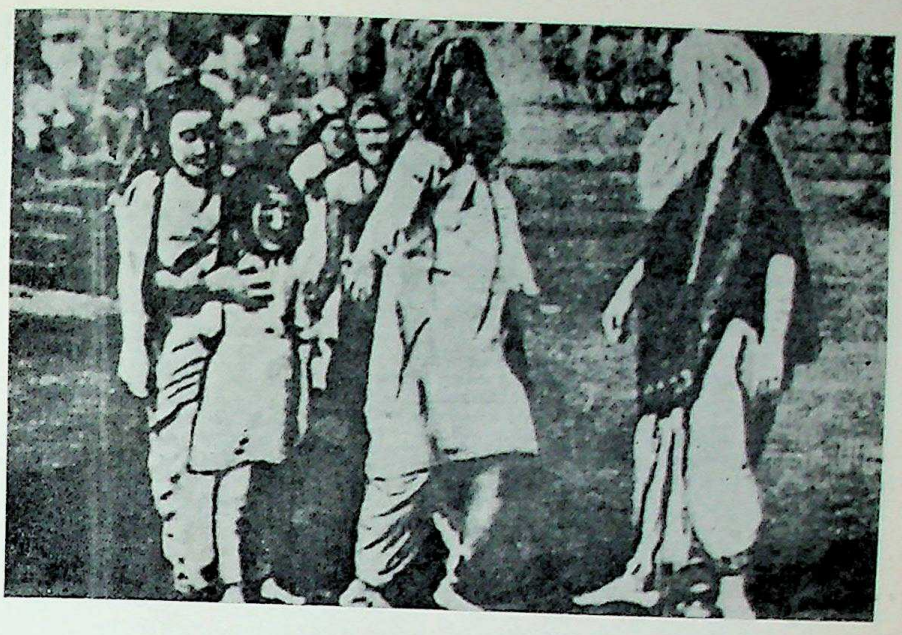
lems were often chosen as the themes. Dhiren Ganguly's England Returned and Valli's Wedding from the South laid the foundation of the so-called "topicals." Later, melodrama depicting marital maladjustment and other domestic problems began to be stressed.

An outstanding feature of the development of the Indian film was the compartmentalisation of the three major film producing centres—Bombay, Madras and Calcutta. While Bombay stressed on form and content, Bengal tended to base its films on actual life and/or literary forms. The South developed the Madras-formula of full-blooded drama, with tearjerking scenes, lavish dances and scintillating costumes.

New trends evolved with the birth of the talking film. Within the same year that Ardeshir Irani's Alam Ara, India's first talkie film, was released, 22 others were made. Soon the silent films were out and demand for them died down. More regional films were made in various languages thus creating a wider market for them.



Raja Harishchandra was Dada Phalke's first film and also the country's first "totally Indian" film. Despite the heavy odds, he continued to make films and produced about 100 in all.

A still from Sant Tukaram, a Marathi picture that won world-wide acclaim in 1936.

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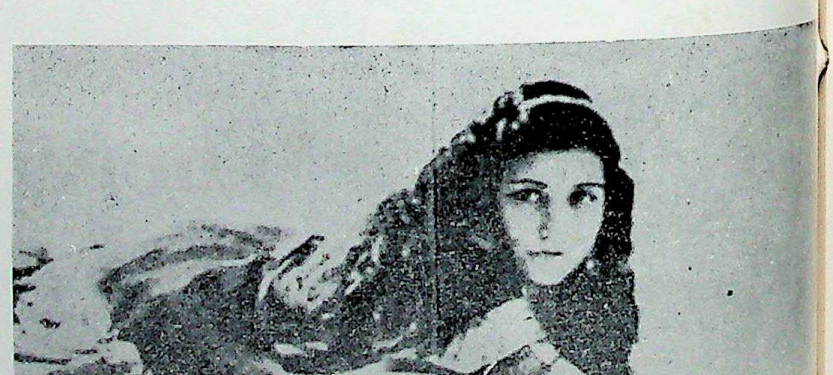
Gohar had one of the largest number of fans. Most of her films were made on a big scale and made box-office records. This picture is from Achoot (1934).

Durga Khote, a woman of great poise and elegance. She charmed countless hearts with her acting.

Sita Devi in the role of Yashodhra in Light of Asia. This film was made by Himansu Rai and brought him honour and acclaim from England and Europe (1926).

Devika Rani has been honoured as the First Lady of the Indian Screen. After Himansu Rai set up Bombay Talkies she starred in many of his films. The picture is dated 1936.



Sulochana was the heart-throb of millions in the 'thirties. This is a scene from Piya Pyare.

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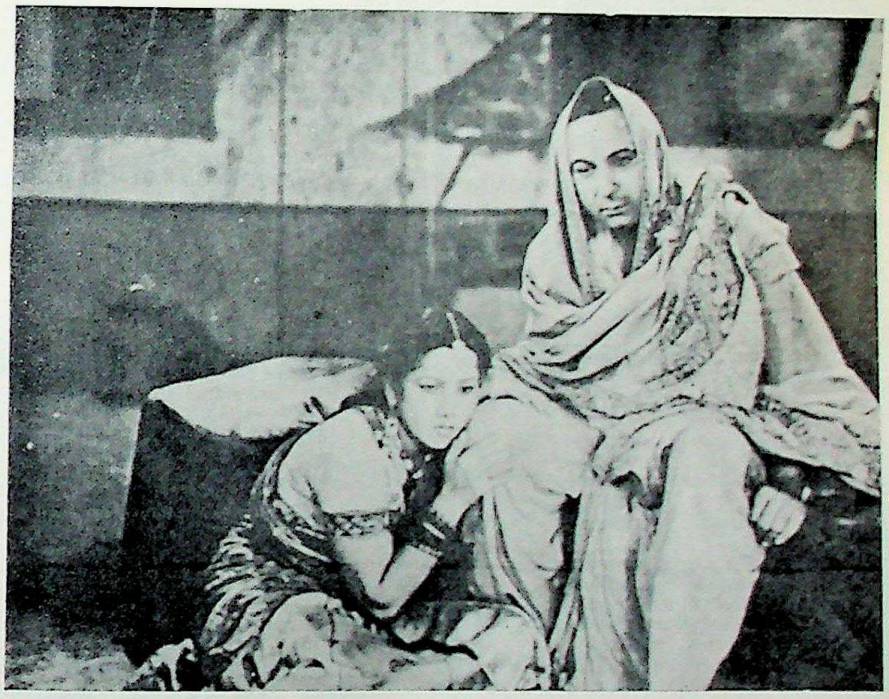
Kamini Kaushal and Rafiq Anwar in Neecha Nagar which became the first Indian film to win an award in Cannes in 1946.

1931: THE CENSORS THEN WERE NOT UNDULY FINICKY about things like kissing and leg baring. Here you have Madhav Kale indulging on the now forbidden pleasure with Mumtaz—the film: Mukti Sangram. Imagine today's Mumtaz getting similar treatment from her he-man when the much-discussed Kiss is finally allowed!

1935: "FEARLESS" NADIA AS HUNTERWALI in the Wadia Movietone film of that name, directed by Homi Wadia (Nadia is now Mrs Homi Wadia in real life). The world of the action film was explored by the Wadia and the Bhatt Brothers, who set a trend that became a rage in the thirties and forties. This genre of cinema has had its own fascination. And it often had a message of political freedom wrapped in it.



Motilal and Padma in Moorti (1938)

The Big Three of the first two decades of the talkie film were B. N. Sirkar's New Theatres, V. Shantaram's Prabhat and Himanshu Rai's Bombay Talkies. Their productions were hailed as classics and the ultimate in cinematographic technology of those days. Some of the films produced by them are still remembered by the old-timers: Devdas, Puran Bhagat, Vidyapati, Chandidas, Duniya Na Mane, Aadmi, Padosi, Bandhan, Achut Kanya and others.

After Independence, the film world was invaded by businessmen who began producing films with an eye on the returns. Various standard formulas were worked out and films would be churned out by the dozen with the same basic ingredients. Except for a few independent producers who managed to maintain their standard of creativity, the majority of film-makers worked on "mass appeal" films that were a poor patch on the films of earlier days.

Today, sex forms the cornerstone of most Indian films. Stress is laid on showing as much bare body as possible. Most grotesque and obnoxious poses are struck during dances. How long this trend will continue remains to be seen.

(*Courtesy: The Hindustan Times, New Delhi.*)

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AWARDS WON BY INDIAN FILMS AT INTERNATIONAL FILM FESTIVALS

FEATURE FILMS

No. 1	Title of the film 2	Name of the Festival 3	Awards Won 4
1.	Nicha Nagar (Hindi)	1st International Film Festival, Cannes, 1947.	Grand Prix
2.	Kalpana (Hindi)	Second World Festival of Film and Fine Arts of Belgium, 1949	Shared prize for exceptional qualities with US.A. Films.
3.	Amar Bhoopali (Marathi)	V International Film Festival, Cannes. 1952.	Award from Centre National de la Cinematographic, Paris, for excellent sound recording.
4	Babla (Bengali)	VII International Film Festival, Karlovy Vary (Czechoslovakia), 1952.	"Fight for Social Progress" Prize.
5.	Do Bigha Zamin (Hindi)	VII International Film Festival, Cannes, 1954.	Received one of the ten International awards.
6.	Pather Panchali (Bengali)	IX International Film Festival, Cannes, 1956.	Prize for "Best Human Document".
	"	Edinburgh Film Festival, 1956.	Diploma of Merit.
	"	Manila Film Festival, 1956.	Golden Carbao Award.
	"	International Film Exhibition, San Francisco, 1957	First Prize
	"	International Film Festival, Vancouver (Canada), 1958	First Prize
	"	II Startford International Film Festival, Canada, 1958.	Film Critics' Awards as the best feature film of the year.
	"	Afro Arts Theatre, New York, 1959.	Cultural award for "the best foreign film" shown during 1959.
7.	Bandish (Hindi)	Damascus Film Festival, 1956.	Bronze Medal.
8.	Kabuliwala (Bengali)	VII International Film Festival, Berlin, 1957.	"Berlin Bear in Silver" for the best background music.
9.	Jagte Raho (Hindi)	X Jubilee International Film Festival, Karlovy Vary, (Czechoslovakia), 1957.	"Grand Prix"
10.	Aparajito (Bengali)	XVIII Internatonal Art Exhibition, Venice (Italy) 1957	Golden Lion of St. Mark.
	"	International Film Festival, San Francisco, 1958.	Shri Satyajit Ray was awarded a Plaque and a Certificate for best direction.
	"	U.S.A.	Golden Laurel awards as the best non-American film of 1958 and 1959. Its producer was awarded the David O. Selzinck Golden Laurel Trophy.
11.	Jaldeep (Hindi)	IX International Exhibition of Films for Children, Venice, 1957.	First Prize in the category of entertainment films for children in age group 13-16 for "its charm and exaltation of generous feelings."

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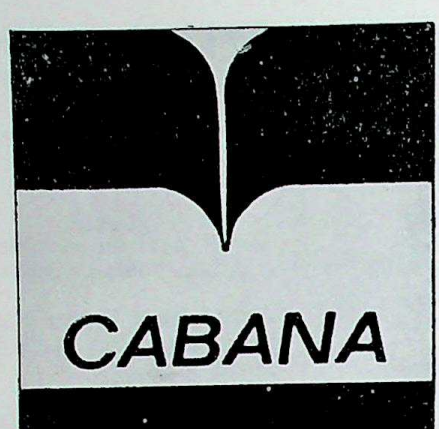

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No.	Title of the film	Name of the Festival	Awards Won
1	2	3	4
12.	Do Anken Barah Haath (Hindi)	VIII International Film Festival, Berlin, 1958.	(a) Special award of the "Silver Bear" for its impressive treatment of a social problem. (b) Award of Special Prize by the International Catholic Cinematographic Bureau for its "deep and poetic Symbolism".
	"	U.S.A.	Adjudged by the Hollywood Press Association as the best foreign film of 1958 and given the Samuel Goldwyn International Film Award.
13.	Mother India (Hindi)	XI International Film Festival, Karlovy Vary (Czechoslovakia) 1958.	Shrimati Nargis, the leading artiste of the film, was adjudged the best actress for her "Stirring and persuasive performance".
14.	Jalsaghar (Bengali)	Moscow International Film Festival, 1959	Silver Medal for music.
15.	Apur Sansar (Bengali)	London Film Festival, 1960	"Sutherland Award Trophy" as the best original and imaginative film first shown to a British Audience.
	"	XIV International Film Festival, Edinburgh, 1960	Diploma of Merit.
	"		Adjudged the best foreign film of the year 1960 by the National Board of Review of Motion Pictures.
16.	Veerapandiya Kattabomman (Tamil)	Afro-Asian Festival, Cairo, 1960	Shri Sivaji Ganesan, leading artiste, given the Silver Eagle Award for the best actor.
			Shri G. Ramanathan given the Silver Eagle Award for the best music direction.
17.	Heera Moti (Hindi)	XII International Film Festival, Karlovy Vary (Czechosolvakia) 1969	Special Mention.
18.	Two Daughters (Samapti & Post Master) (Bengali)	XI Melbourne Film Festival, Melbourne, 1962	Melbourne Trophy (Grand Prix) a Golden Boomerang
	"	At Berlin, 1963	Selzinck Golden Laurel Award for the non-American film for best serving of "International Understanding".
19.	Gunga Jumna (Hindi)	XIII International Film Festival, Karlovy Vary (Czechoslovakia) 1962.	"'Special Honour Diploma" to Shri Dilip Kumar, for his role in the film by Czechoslovak Academy of Arts, Prague.
	"	International Film Festival, Boston, 1963	"Paul Revere Silver Bowl" for clarity and integrity in the presentation of contemporary issues.
20.	Sat Pake Bandha (Bengali)	III International Film Festival, Moscow, 1963	"Best Actress Award" for Shrimati Suchitra Sen.
21.	Munna (Hindi)	IV International Festival of Documentary and Experimental Films, Uruguay, 1963	Special award for photography.

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No. 1	Title of the film 2	Name of the Festival 3	Awards Won 4
22.	Narthansala (Telugu)	III Afro-Asian Film Festival Djakarta, 1964	Shri Ranga Rao given the best male actor award, and Shri Sharma the best art direction award.
23.	Mahanagar (Bengali)	XIV International Film Festival, Berlin, 1964	Shri Satyajit Ray given award for best direction.
24.	Shehar Aur Sapna (Hindi)	XIV International Film Festival, Karlovy Vary, Czechoslovakia, 1964	Academy Award.
25.	Aarohi (Bengali)	XVIII International Film Festival, Locarno (Switzerland), 1965	"Silver Medal" for "Amelioration of human relation".
26.	Charulata (Bengali)	XV International Film Festival, Berlin, 1965	Shri Satyajit Ray was awarded the "Silver Bear" for best direction.
27.	Hamara Ghar (Hindi)	Festival of Children's Films, Cottwaldov (Czechoslovakia) 1965	Jury's Special Prize
	,,	International Children Film Festival, Gijon (Spain), 1965	"ARQUEROS DES BRONCE" Second prize, for "humanistic sociological content and its message of goodwill and brotherhood."
28.	Shakespearewala (English)	XV International Film Festival, Berlin, 1965	Madhur Jaffrey was given the "Best Actress" award for her performance in the film.
29.	Guide (English)	The Chicago Film Festival, 1965	"Best Actress" award for Waheeda Rehman.
30.	Nirjan Saikate (Bengali)	III International Film Festival of India, 1965	Best Actress Award
31.	Nayak (Bengali)	XVI International Film Festival, Berlin, 1966	(a) Special Award of Honour for Shri Satyajit Ray in recognition of his high artistic eminance in the world of films. (b) International Prize of Critics.
32.	Asman Mahal (Hindi)	XV International Film Festival, Karlovy, 1966	Prague Academy of Music gave an award of special distinction to Shri Prithvi Raj Kapoor for his creative contribution to development of Indian film and theatre.
33.	Yaadein (Hindi)	IV Asian Film Festival, Frankfurt, 1967	Grand Prix
34.	Dak Ghar (Hindi)	II International Festival of Films for Children held at Tehran, 1967	"Golden Plaque" award for Best Entertainment Film for Young people.
35.	Chemmeen (Malayalam)	III International Film Festival, Chicago, 1967	"Certificate of Merit" for artistic excellence.
36.	Haate Bazarey (Bengali)	International Film Festival, Phom Penh 1968	A Silver Trophy for profound humanity of its subjects.
37.	Bhuvan Shome (Hindi)	XXX International Art Exhibition, Venice, 1969	A Gold Medal
38.	Goopi Gyne Bagha Byne (Bengali)	Adelaide & Auckland International Film Festival 1969	Silver Cross Awards & the Award for Best Direction & Originality.
39.	Kankoo (Gujarati)	Chicago Film Festival, 1970.	

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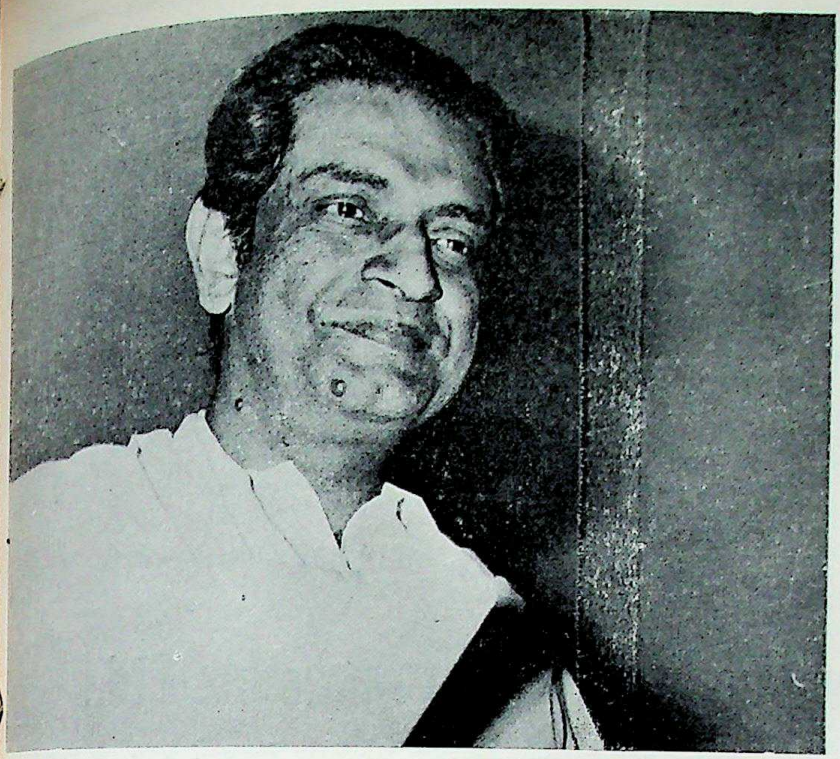

SATYAJIT RAY – A Great Film-Maker

Someday I'll make a great film," remarked Satyajit Ray in 1948 to his friend Chidananda Das Gupta. Das Gupta laughed. Nobody took Ray seriously. But when his first film, Pather Panchali, catapulted him into fame, people realised that his prophesy had come true.

It goes without saying that Satyajit Ray is the only Indian film director who has gained worldwide recognition. He disapproves the outdated theatrical vulgarity of the Indian films. He thinks that Bombay films are only commercial entertainments that pander to the baser instincts. Indian producers are of the conviction that the poor people of India desire an escape from reality. Hence, the Indian film industry can only produce second-rate and mediocre films.

Bengali films, too, come under fire. The western theatre has laid a heavy hand on them, Ray feels. Sets employing burlap back-cloths and reassembling much-used materials over and over again, offer the camera no vistas. Novels are translated very literally to the screen. Ray wrote in an article: "Bengali films neither stimulate the sensibilities, nor please the senses ... There is no director in Bengal whose work even momentarily suggests a total grasp of the film medium in its dramatic, plastic and literary aspects."

His first film, Pather Panchali, marks a complete break from the Bengali film tradition. It is purely visual. For this, it has been criticised by many Indian and foreign film critics. An Italian critic, Arturo Lanocito, finds its "crudity so realistic as to be repulsive." Dr B. C. Roy, the former Chief Minister of Bengal, found it to be a "documentary film about village life." In 1957, Pather Panchali was shown at the first San Francisco Film Festival on the recommendation of the film critic, Albert Johnson. It won prizes for the Best Film and Best Director. The Cannes Film Festival honoured it as "the best human document" of the year. The Venice Film Festival awarded the sought-after Golden Lion of St Mark to Ray. There followed the David O. Selznick award for the Best Foreign Film of the year.

Success did not come easy to Ray. Marie Seton records the disappointments and opposition he encountered in making his first film. Ray came from a middle-class family; he had no intellectual environment. Ray says to Seton, "I was cut off from every thing intellectual. Even in college I was not aware. Santiniketan made the difference. I suppose I observed things without being conscious of doing so. Even now, in creating, I am intuitive rather than analytical."

When Ray was young, his father died. He was brought up by his mother Suprabha. She worked at the Vidyasagar Bani Bhavan Widows' Home to make both ends meet. She also taught sewing and embroidery. Music and painting attracted Ray. Beethoven, Mozart and Bach were his favourites. He learned some painting at Santiniketan under the guidance of Nandalal Bose. He read certain books on cinema.

In Calcutta, Ray was employed as a commercial artist. Work at the firm of Keymer disciplined his talent. From the start of his employment by Keymer, he became increasingly absorbed with the idea of film-making. Ray saw the films made by Bimal Roy. He was strongly influenced by their effective scripts. So he decided to become a scenarist.

In 1950, Keymer sent him to London and Europe. Nothing could have suited him better than a free trip to Europe where he could see films that had not come to India. It gave him an opportunity to meet Lindsay Anderson and Govin Lambert.

After seeing Bicycle Thief, Bitter Rice, La Dolce Vita, he decided to make a film which would satisfy his "humanism." He refused to align himself with the New Wave trend of that period. "I don't like the sordid and I'm not a part of the New Wave trend of today," he says.

Ray chose Pather Panchali for

A review article by Chaitanya of the book 'Portrait of A Director by Marie Seton, publishers Dennis Dobson.
(Courtesy, The Times of India, Bombay)

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the qualities that made it a great book: its humanism, its lyricism, and its ring of truth. But it would be foolish to think that no change in the script was attempted. Much pruning and reshaping was done.

Pather Panchali was a collective endeavour of dedicated people: Anil Choudhury, Bansi Chandragupta and Subrata Mitra. They all contributed to the creation of the film. No professional actors and actresses were chosen because it was agreed to make a non-professional film. Most of the shooting was done outdoor. Ray wanted to catch the "atmosphere" to set "the mood of the film." There were occasional "breaks" in the shooting of the film on account of paucity of funds but no damage was done to the "continuity" of the film.

Marie Seton, through her conversation with Ray, tries to understand the creator's interpretation of the film. All the characters—Apu, Durga, Indir, Sarbojaya and a host of others —are discussed. The influence of Roberto Rossellini's two films, Open City and La Voca Humana, on certain scenes in Pather Panchali is discussed. Certain parallels between the outbursts of Magnani and Durga are found. The bursting of the monsoon and the storm scenes are taken to be the "lyrical passages" in the film. Ravi Shankar's music to express the sequence of transition in nature is compared of the transitional audio-visual link shots in the sophisticated Kanchenjunga, which reveal and obscure the vistas of the Himalayas.

Undoubtedly, Pather Panchali is a great film. It is not only the opinion of the author but of "Adib" of The Times of India and of Lindsay Anderson. Some lines from Anderson's letter are worth quoting: "With apparent formlessness, Pather-Panchali traces the great design of living ... You cannot make films like this in a studio, not for money. Satyajit Ray has worked with humility and complete dedication; he has gone down on his knees in the dust, and his picture has the quality of intimate, unforgetable experience."

Aparajito was the sequel to Pather Panchali. Then came Apur Sansar. Expectedly, Aparajito failed in Calcutta. Satyajit's wife, Bijoya, attributed the failure of the film to the misunderstanding of the character Apu—because he was not the conventional son. Aparajito was invited to the Venice Film Festival because of the impact Pather Panchali had made at Cannes. It captured the Golden Lion, confirming the reputation of Ray as a great film director.

Satyajit Ray did not make films for financial gains. Instead, he wanted to preserve his creative integrity. He disapproved the commercial release of his films because it involved certain compromises. Ray, as a humble man, was on the side of the poor. Though he never experienced the life of a zamindar, he was attracted to investigate the psychology of zamindars. His three films, Jatsaghar, Devi, and Monihara, explore aspects of zamindari society. They deal with the obsessions which dominate and bring disaster to people living within the enclosed world of zamindari society.

The zamindar films, set in the past, have all the immediacy of those of his filbs set in the present. With Ray, the past is a realistic continuum with the present, while the present is becoming increasingly sharpened in his later films.

At Santiniketan Ray came under Rabindranath Tagore's influence. He respected and worshipped him. Despite this, he felt free to interpret Tagore's stories and turn them into films. To make a film on Tagore at the request of the Central government's Films Division, he went to Santiniketan to collect the material. For Tagore he wrote no formal scenario but the visual continuity is maintained by the movement of the camera. Teen Kanya is the study of a woman in her changing moods. Postmaster portrays the feeling of a Calcutta boy posted at a distant village. Charulata is the most passionate of Ray's films. Charu and Amal bear the delicate touches of the director .The interplay of sophistication and simplicity is extraordinary. The whole small business of Charu's literary competition with Amal, for instance, and the impulses of jealousy, crossness, obstinacy and love, which work on her, are very subtle.

Marie Seton calls Kanchenjunga, Nayak and The Alien films of Ray's own themes. The running time of Kanchenjunga is one hour and forty minutes. With the exception of a few shots showing two characters walking up from the bottom of the hilltown of Darjeeling, the whole action takes place on Observatory Hill. Nayak, dealing with action on a Calcutta-Delhi train, flashbacks and two dreams, occupies the twenty-four hours of the journey. The Alien's action is within a spaceship and the village where it lands at night. A day and a half later, the spaceship is off for an unknown destination.

The three films close with what Ray calls "open endings": leaving it to each member of the audience to speculate further on the fate of the characters and supply their own interpretative conclusion, if any.

Marie Seton concludes that the "total aim" of Ray's work is to create "a document of Bengal," and to picture its history and culture, past and present.

Has Ray influenced the young directors of India? Yes, he has. Young directors are made aware of the value of location shooting. Ray has stimulated the more original attempts in film-making embarked on by at least two or three young Bengali directors, notably Ritwik Ghatak, Mrinal Sen and Topen Sinha.

INDIAN FILMS

- **India is one of the three biggest film producers of the world, other two being Hollywood & Japan.**
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- **India has 7300 cinema houses having 4.2 million seats. Over 66 million Indians see films every week.**
- **Film industry comprises of 65 film studios, 38 laboratories, 1200 producers & 1500 distributors.**
- **During last 60 years, 11400 films were produced in India.**
- **Indian film industry has an invested capital of Rs 1100 million and it directly employs 1.5 million persons.**
- **Estimated annual gross box office collection of films in India is Rs 1300 million. Rs 600 million is paid to government as entertainment tax.**
- **Indian films are exported to 100 countries and they earn Rs 625 million in foreign exchange.**

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A golden chapter in Indian history

Cultural Contribution to Malaysia & Singapore

MALAYSIA / SINGAPORE

India's cultural contribution to the world is unique and unmatched. She had given freely and generously of her cultural wealth to peoples far and near without any thought or desire of influencing them and bringing them under her control politically or otherwise. This part of her history is a golden chapter by itself—a glorious record for which there are few parallels anywhere in the world.

One of the regions which has benefited immensely from India's cultural wealth is undoubtedly the Southeast Asia. The Malay Peninsula comprising West Malaysia and Singapore bears ample testimony to this. India's cultural impact has been extremely marked on the indigenous populations of these two territories. This impact is all—pervasive especially on the Malays who constitute the large bulk of the indigenous people. Their traditions and philosophy, language and crafts, society and government, have been largely moulded by the Indian cultural influence.

by
G. S. Muthukrishnan,
Our correspondent

Many Indian boys and girls in Singapore have been able to learn their traditional dancing—thanks to Bhaskar's Academy of Dance founded by Sri K. P. Bhaskar and his wife, Smt. Santha Bhaskar, both well-known exponents of Bharatha Natyam, Kathakali and other forms of Indian dancing. The above picture of Sri Bhaskar and his pupils was taken many years ago on the occasion of Poet Vallathol's visit to Singapore and Malaysia with a Kathakali troupe. The poet is seen garlanded and seated at the centre of the second row from the top. The others in the two top rows are the members of his troupe, while Sri Bhaskar is seen seated in front, flanked by his pupils.

Indian influence on this region does not appear to have its beginnings just a thousand or two thousand years ago. It must have begun very much earlier—in the prehistoric times of the dim past during the days of the earliest man on earth when his migration was facilitated by the contiguity of the land mass in this part of the world. A look at the map of the regions stretching from Africa to Oceania is enough to appreciate the fact of this contiguity, especially between India and Australia covering Burma, Thailand, Indo-China, Malaya, Indonesia, New Guinea and the islands beyond. The Negrite aborigines in these countries clearly prove the early migrations of man from Africa across India.

Of course, there have been wave after wave of migration, and the present-day Malays with Indian and Mogolian features point to the fusion of migrants from the western region and the north. The predominance of Indian characteristics are found not only in physical features but also in the culture and linguistics. Barring the terms for natural objects for which the natives have their own beautiful terms and ingenious combinations—all others denoting religion, philosophy, culture, government, education, sociology, ethics, trade and commerce—in fact, all aspects and departments of the civilised way of life—are Indian and to a small extent Arabic, content and concept.

Of the Malay words of Indian origin, the vast majority are derived from Sanskrit indicating early association with India, and some are of Tamil origin. Just a few examples will be enough to prove this.

Again, though the Malays who were originally Hindus, and embraced Islam later, they still believe in innumerable Hindu traditions and epics. Their folklore and stage shows are full of episodes from the Ramayana and the Mahabharata, particularly the exploits of Rama and Hanuman, Bhima and Arjuna. The installation ceremonies of the Malay Sultans include several features peculiar to Hindu rulers—the royal umbrellas, the sprinkling of yellow (saffron) rice, the usage of the term "seri" and other Sanskrit words associated with kingship, etc. Their beliefs and superstitions are also akin to those of Indians, like keeping a small knife or other iron material under the pillow by pregnant women and of new born babies to ward off evil spirits.

Apart form the folklore and stage plays, the Malays also got wayang kulit (shadow play) from Indians, who also laught them pottery, metal work, weaving and various other handicrafts. Indian Muslims gave the Malays their jawi (Arabic writing), while the matriarchal system (which is still prevalent among the Malays in certain

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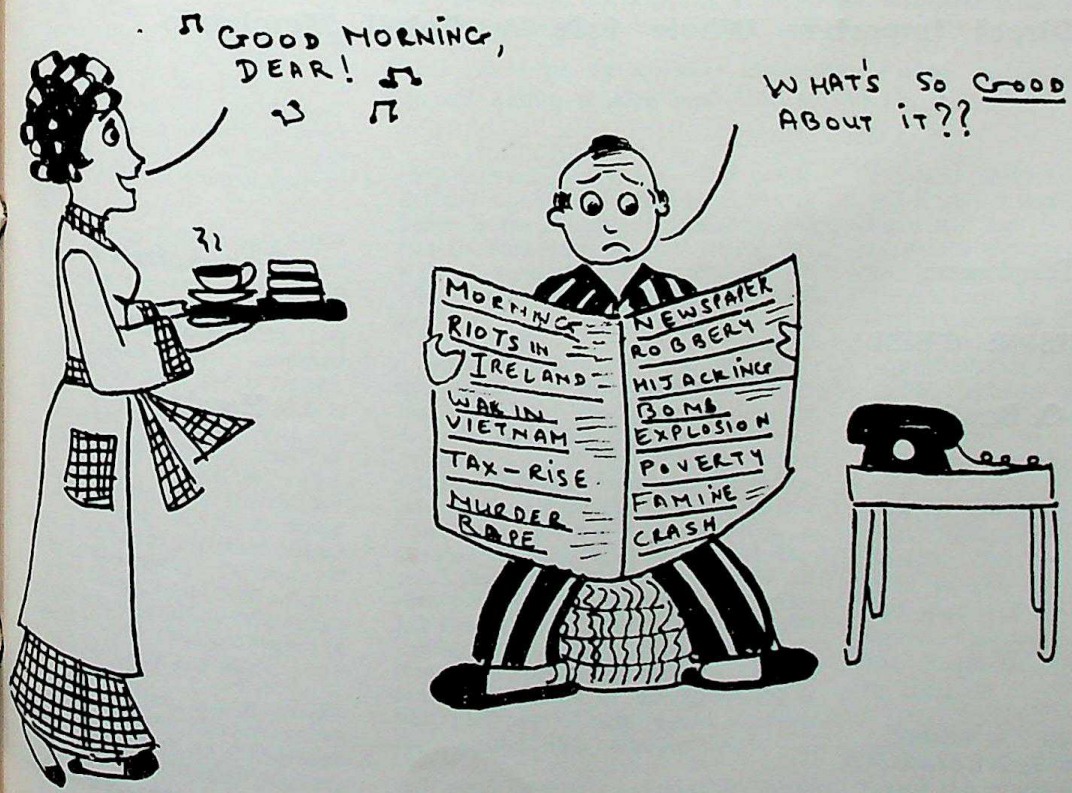
West Malaysian states such as Negri Sembilan and Malacca), and the decision by discussion and consensus or mushuevara rather by voting (similar to the panchayat) also came from India.

Survival of Indian traditions in Malaysia is seen at its best and in the most spectacular manner among descendants of ancient Indian settlers in Malacca. Long, long before the British, Dutch and the Portuguees came to Malacca and held their sway for various periods, people from South India had come with their wares and to take back with them spices and other articles from here. Some of them intermarried with the local people and settled down for good. Their descendants known as Malaka chettis (they are different from the money-lending chettiars who were compratively recent migrants) have forgotten their own Indian mother tongue, and now speak Malay. They also discarded their Indian costume and have taken to the Malay sarongs and kebaya but they did not embrace Islam. They are still Hindus, and observe the Hindu rites particularly those associated with marriage such as the tali and saptapadi (seven steps) For centuries they have not been to India but still regard India with great pride and follow the Hindu religion and Hindu traditions, though in appearance and speech they are like the local people, the Malays.

Well, with the end of the British rule in these territories and the ban on immigration together with the institution of local citizenship, the local Indian community is passing through a period of cultural crisis. Until then they were birds of passage. But now most of them are permanently settled either in Malaysia or Singapore. The younger generation of Indians have little or no contact with India, and not having visited India, have no conception of their land of origin. Their "Motherland" is either Malaysia or Singapore. Those who know something about India are only the elders in the faimly but since their visits to India are very few and far between, their idea of India is very antiquated. It has also become difficult for Indian children to acquire or retain proficiency in their own languages. Both in Malaysia and Singapore, English is a compulsory subject in schools while which in Malaysia Malay is also compulsory. So a child having to learn English and Malay, finds little time to learn its own mother tongue. In Singapore too, the Indian child is faced with a similar problem, with only this difference that instead of Malay, it prefers to learn Chinese for obvious reasons. In any case, even if the child elects to learn its mother tongue such as Tamil, there is no practical benefit because it will not help to secure employment. So, on the whole, the study of the mother tongue for the Indian boys and girls in Malaysia and Singapore has either become unprofitable or difficult. Therefore it is easy to understand why extra effort is required for Indians to preserve their culture. The community is trying to solve this problem by establishing various cultural organisations and also by encouraging visits by various cultural bodies from India to Malaysia and Singapore.

Some of the organisations that are helping to preserve the India's cultural ties with their land of origin are the Indian Fine Arts Society, the Mahatma Gandhi Memorial Library, the Ramakrishna Mission, the Arya Samaj and similar other bodies in Singapore and their equivalents in Malaysia. The Governments of Malaysia and Singapore are also helping to preserve the cultures of the various communities, while the Indian High Commissions in Kuala Lumpur and Singapore are doing whatever they can in this respect by donating Indian books to educational and other institutions and by encouraging Indian artistes and other cultural groups to visit these countries. I have no doubt that with the effort they are making and with the help they are getting, the Indians in Malaysia and Singapore will be able to preserve a large part of their rich cultural heritage not only for their own good but also for the common good of the two nations as a whole.



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NEW DELHI

The Simla Summit

When the wheat is separated from the chaff, the Indo-Pakistan agreement, reached in Simla at midnight on July 2 in the wake of the Indira-Bhutto summit, boils down to the following formulations:—

1) Both India and Pakistan shall put an end to the conflict and confrontation that have marred their relations and are resolved to settle their differences by peaceful means through bilateral negotiations.

2) In areas other than Jammu & Kashmir Indian and Pakistani forces shall be withdrawn to their sides of the international border.

3) In Jammu and Kashmir, the line of control resulting from the ceasefire of December 17, 1971 shall be respected by both the sides without prejudice to the recognised position of either side.

4) Steps shall be taken to resume communications, postal, telegraphic, sea, land and air, including overflights.

There are two ways of looking at the agreement. If the agreement is seen from the niggardly, Shylockian pound-for-pound point of view, then perhaps Pakistan is the gainer. This is evident from the arithmetic of withdrawal. When the troops withdraw in areas other than J & K to the international frontier, India will vacate 373 square miles in the Punjab and 4765 square miles in Kutch and Sind. Pakistan will have to withdraw from only 69 square miles in the Punjab and 1 square mile in Ganganagar in Rajasthan.

The other way to look at the accord is to see it in a larger perspective and to judge against the imperative need for peace and harmony in the sub continent. It is true that India has agreed to surrender more territory than Pakistan, but what she is returning is only Pakistani territory, and it is the avowed policy of India that she has no designs on the territory of any other country. What is more, India as the victor and the bigger country can afford to show some magnanimity towards the vanquished and the smaller country. There is of course the assumption that there would be the countervailing advantage of the smaller country promising not to play the errant boy any more.

This is what Pakistan has promised. The formal affirmation to eschew the use of force and solve all differences by peaceful means, although lacking the solidity of a palpable gain, is yet a very important advance. The breakthrough could well usher in an era of peace in the Indian sub-continent, and enable diversion of the scarce resources towards amelioration of the lot of millions of poverty ridden people.

However, detractors of the agreement point out, rather disconcertingly, that what had been gained by the sacrifice of costly lives has been surrendered without anything concrete in return. It is their stand that the Pakistani territory captured by India should have used as a lever for extracting a bargain in Kashmir whereby the original ceasefire line could be converted into the international border. Describing the treaty as a "sell-out", they are insinuating that the politicians have let down the soldiers. But the general reaction in India to the agreement is that such an attitude would be both short-sighted and narrow-minded.

It must be mentioned that the Simla summit has left the two main prickly problems, Pakistani prisoners of war and Kashmir, unsolved. And this was expected, for both countries have adopted positions that leave no meeting ground. Pakistan wants self-dtermination in Kashmir; India says that Kashmir as a part of India is a settled fact. Pakistan wants the 90000-odd POWs back; India says it cannot decide anything about them without consulting Bangladesh, for they surrendered to the joint command of India and Bangladesh.

A side attraction in Simla was President Bhutto's daughter, Benazir Bhutto. The 19-year-old slender (almost gangly) girl drew large crowds and impressed by the maturity of her views. One way even suggested that she should be Pakistan's ambassador to India.

Benazir is a student at the famous Radcliffe college in the United States, where she would be returning soon to resume her studies.

The President of Pakistan, Mr Z. A. Bhutto, was given a warm send-off as he left Chandigarh for Islamabad on July 3, 1972.

Photo taken on the occasion shows Shri Swaran Singh, Union Minister for External Affairs, shaking hands with Mr Bhutto.

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Following is the text of the agreement on bilateral relations between the Government of India and the Government of Pakistan signed in Simla by Prime Minister Mrs Indira Gandhi and President Bhutto on July 3:

I. The Government of India and the Government of Pakistan are resolved that the two countries put an end to conflict and confrontation that have hitherto marred relations and work for promotion of friendly and harmonious relations and establishment of durable peace in the subcontinent, so that both countries may henceforth devote their resources and energies to the pressing task of advancing the welfare of their peoples.

In order to achieve this objective, the Government of Pakistan have agreed as follows:

Governed by UN Charter Principles

(i) That principles and purposes of the United Nations shall govern relations between the two countries.

(ii) That the two countries are resolved to settle their differences by peaceful means through bilateral negotiations or by any other peaceful means mutually agreed upon between them. Pending final settlement of any of the problems between the two countries, neither side shall unilaterally alter the situation and both shall prevent organisation, assistance or encouragement of any acts detrimental to the maintenance of peaceful and harmonious relations.

(iii) That the prerequisite for reconciliation, good neighbourliness and durable peace between them is a commitment by both countries to peaceful co-existence, respect for each other's territorial integrity and sovereignty and non-interference in each other's internal affairs, on the basis of equality and mutual benefit.

(iv) That basic issues and causes of conflict which have bedevilled relations between the two countries for the last 25 years shall be resolved by peaceful means.

(v) That they shall always respect each other's national unity, territorial, integrity, political independence and sovereign equality.

(vi) That in accordance with the Charter of the United Nations, they will refrain from the threat or use of force against territorial integrity or political independence of each other.

(vii) Both Governments will take steps within their power to prevent hostile propaganda directed against each other. Both countries will encourage dissemination of such information as would promote development of friendly relations between them.

Mr Z. A. Bhutto, President of Pakistan and the Prime Minister, Shrimati Indira Gandhi, signing in Simla after midnight of July 2, 1972, the historic Indo-Pak agreement.

Communications, Trade and Travel

(1) Steps shall be taken to resume communications — postal, telegraphic, sea, land including border posts and air links including over-flights.

(2) Appropriate steps shall be taken to promote travel facilities for nationals of the other country.

(3) Trade and co-operation in economic and agreed fields will be resumed as far as possible.

(4) Exchange in fields of science and culture will be promoted. In this connection, delegations from the two countries will meet from time time to work out necessary details.

Border Forces

IV. In order to initiate the process of establishment of durable peace, both Governments agreed that:

(1) Indian and Pakstani forces shall be withdrawn to their side of the international border.

(2) In Jammu and Kashmir the line of control resulting from the ceasefire of December 17, 1971 shall be respected by both sides without prejudice to the recognised position of either side. Neither side shall seek to alter it unilaterally, irrespective of mutual differences and legal interpretations. Both sides shall undertake to refrain from threat or use of force in violation of this line.

(3) Withdrawals shall commence upon entry into force of this agreement and shall be completed within a period of thirty days thereafter.

Ratification

V. This agreement will be subject to ratification by both countries in accordance with their respective constitutional procedures and will come into force with effect from the date on which the instruments of ratification are exchanged.

VI. Both Governments agree that their respective heads will meet again at a mutually convenient time in the future and that, in the meanwhile, representatives of the two sides will meet to discuss further the modalities and arrangements for establishment of durable peace and normalisation of relations, including questions of repatriation of prisoners of war and civilian internees, a final settlement of Jammu and Kashmir and resumption of diplomatic relations.

(Signed)
Shrimati Indra Gandhi
Prime Minister,
Republic of India.

Zulfiqar Ali Bhutto,
President,
Islamic Republic of
Pakistan.

SIMLA, JULY 3, 1972.

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B. K. Tiwari
Correspondent-Indian Express.

WHAT HAS GONE WRONG WITH OUR INDIA COMMISSION IN HONG KONG

This is a sequel to the published report which appeared in readers mail column of China Mail on 14th July, 1972. We are offering no comments.

The following is the reproduction of a report which appeared in the China Mail on 10th July, 1972.

We do care, says Indian Commission

The Indian Commission in Hongkong today strongly denied a newspaper report that it does not care about Indian nationals here.

"The report is totally false—we do everything to help Indian nationals in Hongkong," First Secretary Kamlesh Sharma told the MAIL!

The article hitting out at the commission was contained in a leading Indian newspaper, the Indian Express.

It accused the commission here of ignoring the plight of an Indian photographer who visited Hongkong last month.

Contact

The photographer, Mr P. N. Sharma, suffered a stroke in Hongkong and was rushed to Queen Elizabeth Hospital.

The paper alleged that commission officials were contacted but said that there was nothing they could do.

It alleged that while the photographer lay paralysed in hospital, his hospital bill kept mounting.

But Mr Sharma said today the report was completely unfounded.

"As soon as we heard about the incident we rushed to the hospital to help," Mr Sharma said.

"But the photographer was in a coma and we couldn't talk to him.

"He recovered about two days later and we offered to help," Mr Sharma said.

"There is no question of us ignoring this case."

Commission questioned

Sir:

My attention has been drawn to a news item which quoted the Indian Commission's First Secretary, Kamalesh Sharma.

He denied the Indian Express report about a visiting Indian journalist, Mr P. N. Sharma, who had a stroke and was sent to hospital.

It is a pity that an Indian diplomat should have chosen to rush to a foreign land to deny a report which was published in India and was of exclusive Indian interest.

Illness

The First Secretary is quoted as saying that as soon as the Indian Commission heard about Mr P. N. Sharma's illness "we rushed to the hospital" but that the "photographer was in a coma and we could not talk. He recovered two days later and we offered to help."

It would have been better if the First Secretary had spelled out the word "we".

However, I hope the First Secretary has answers to a few questions I would like to ask.

Mr Sharma had his stroke on Friday night June 2.

The Indian Commission was informed within minutes of his entering Queen Elizabeth Hospital.

Did anyone from the Indian Commission visit him at that time, or until the afternoon of the following Sunday?

The First Secretary suggests that there was nothing that the Commission could have done to help up to that point because Mr Sharma was in a coma.

Unfortunately, the hospital records do not show that Mr Sharma was in a coma at any time during the period he was there.

Exchanged

Visitors were allowed to see him and he not only recognised them but even exchanged a few words with them.

Because of the prompt care he received at the hospital, Mr Sharma was allowed to fly back to India on Saturday, June 10.

Nevertheless, special arrangements were necessary He was taken straight from hospital to the plane and a wheelchair had to be provided at the airport.

No one from the Commission saw him off.

Mr Sharma's plane was delayed.

Fortunately, a doctor from the hospital and some of his friends were present to keep him company and see that nothing went wrong.

If the Commission's role in this affair amounts to "doing everything to help Indian nationals in Hongkong," I do not want to quarrel with its duties.

—B. K. Tiwari.

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India's Relations with Central Asia

300 B. C. – 1000 A. D.

by K. S. Saxena

Commercial and cultural relations between India and the Western world date back to a remote antiquity; but it was only after the invasion of Alexander the Great that sea and overland trade-routes were well established. The North-western regions and cities of India started serving as entrepots of merchandise coming from all directions, as several overland trade-routes converged there. Also, the many tribal movements from Central Asia into India followed some of these very routes and often tried to control export from, and import into, India in their own interest.

India-China-Middle East Links

Central Asia has always been the scene of momentous developments from earliest times and a meeting-place of civilizations. Its contributions towards extending the horizons of human knowledge and the enrichment of art and culture have, in the past, been far-reaching. For the historians, Central Asia has proved to be the meeting-ground of various civilizations, a dispenser of ideas that have left a deep impression on political, economic, social and religious life of many continents. It was thorugh these Central Asian links that new ideas and inventions, knowledge of human traits living in various other parts of the known world were exchanged between the Indian sub-continent and China on the one hand, and the Middle East and Europe on the other. To a great measure, communications between the West and India and China were established through the media of Central Asia and its people. Again, it was through these very regions that Buddhism spread from its original home to other countries, completely revolutionising the cultural lives of the great mass of people in the East. The civilizations of India and Central Asia have interacted one another for centuries in the past. While the Indian people benefited considerably through such exchanges in the domain of art, India, too, exerted considerable influence on the artistic developments of Central Asia. Archaeological finds in countries like Afghanistan, Soviet Central Asia, North—western Pakistan, Iraq, Iran, etc., have revealed cultural links in the past between these countries. From the earliest times, the destiny of India has been closely inter-linked with the developments in the North and even the mighty Himalayas could not divide and isolate it from the countries beyond. A proper evaluation of India's contributions to the civilization of Asia and that of mankind in the past is a desideratum long overdue.

Emperor Ashoka forges links

Though archaeological evidence of commercial and cultural relations between India and the countries of Ancient Civilizations in the 3rd and 2nd milleniums before Christ has come to light, its direct contact with Central Asia and the West was established only after the invasion of Alexander the Great in the closing quarter of the 4th Cent. B.C. Indirectly, the invasion proved a great boon as it opened up fresh routes for trade and commerce between India and the West. Subsequently, these routes were fruitfully utilised by the Mauryan Emperor, Ashoka, to proclaim and propagate his emphasis on moral values and humanitarianism to the rest of the world.

Prakrit & Brahmi spreads

The activities of these zealous missionaries find frequent mention in the literature of the western countries and this intercourse gained further impetus when the Kushanas established their suzerainty over the Central Asian regions and India. From their different capitals both on the borders and in the heart of India, the Kushanas virtually controlled the western, north-eastern and southern caravan routes. Kapisa, Gandhara and parts of Kashmir had already been established as centres of cultural and commercial activities since the days of Ashoka; Kanishka, too, emulated Ashoka in the propagation of the Buddhist faith beyond his empire. Buddhism had already found a foothold in Khotan in 2nd Cent. B.C. Scholars from Kucha, Khotan, Kashgar and Yarkhand had been coming to Kashmir and other Indian cities to learn about Buddhism. The great moastery of Gomativihara arose in Khotan and it attracted the pilgrims from all over Central Asia. The Kushana Age witnessed the introduction and spread of Indian Prakrit dialect and Brahmi as well as Kharosthi scripts in the Tarim Basin. The semi-barbarous nomads of Central Asia who began adopting Indian names and following Indian methods of administration, developed an extensive Kuchean and Tokarian literature of their own, which was based on Sanskrit. Kharosthi was little used in India proper after the 3rd Century A.D., but it survived some centuries longer in Central Asia, where many Prakrit documents in that script have, of late, been discovered. Subsequently, however, Kharosthi was replaced in Central Asia by a form of Guptan alphabets from which the present-day script of Tibet is derived and is well-known as a treasure-house of Tibet is derived and is well-known as a treasure-house of Tantrik and subsequent Buddhist literature.

India came in closer contact with the West when the mighty Mauryans established diplomatic relations with their neighbours. But, it was in the age of the Kushanas that the constant movement of Buddhist scholars and travellers between Kashmir, Uddiyana, Kapisa and Bamiyan on the one hand, and Khotan, Kucha and Kashgar on the other, 'Aryanised' the Tarim basin. The Indian colonies, temples and monasteries of Khotan and Kucha paved way for further expansion of Indian culture and civilization in Central Asia.

Indian Culture across Hindukush

Indian Culture also crossed the Hindukush and the Pamira and spread to the basin of the Tarim or (Sita) river. Formerly, Khotan was Kustana and Yarkhand Chokkuka; Kashgar was Sailadesa, Kucha was Kuchar; Karashahr, Agnidesa and and Turjan, Turapanni. These oasis-cities on the ancient Central-Asian carvan routes had indian or Indianised settlements and worshipped principal Indian deities, e.g., Siva, Ganesha and the Buddha; Buddhist Viharas continued to flourish there, as in India, till the beginning of the eleventh Century A.D. Even in far of Shan-Shan and in the Tartar countries, Indian texts in Sanskrit were widely used. "Central Asia, the Cock-pit of this continent, and the Gandhara region from the Valley of Kabul to Balkh, the meeting-place of the

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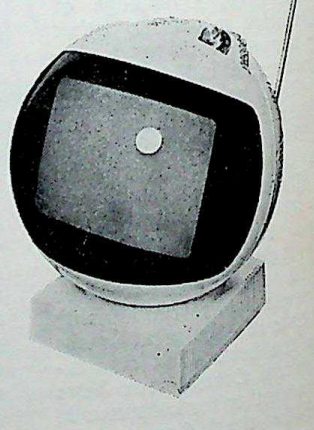

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Asian-trade routes and the ante-chamber to India on the high road of migration of the restless and hardy races of Western Asia, suffered many political upheavals".

After a respite of several centuries in which India attained cultural and commercial acme under the benign rule of the illustrious Guptas, it was invaded by he Epthalite Huns who conquered the Valley of Kabul in the second half of the fifth century A.D. and ravaged the northern parts of the country. The situation, however, was redeemed by some valiant princes in the North whose efforts gave the country a respite of more than a century from the middle of the sixth Cent. A.D. to the latter half of the Seventh. The mighty currents of Mahayana Buddhism had spread for centuries from India to Central Asia and China. When Chinese Pilgrim, Hiuen Tsang (A.D. 629-643), came to Kapisa in the seventh century, he found the Turkish ruler a very devout Mahayana Buddhist. Even under the Huna and Turkish rule the Indo-Iranian borderlands remained Buddhist for centuries. Finally, the north-western regions of India fell to the Muslim Arabs whose vandalism "dealt the final death-blow to the efflorescent art and culture of the Second Holy land of Buddhism".

Besides serving as trading outposts, several cities on India's North-West, both within and beyond, were functioning as centres of learning and education. Also, in Central Asia and Northern Afghanistan have been found numerous beautiful silver cups and other objects, ornamented with motifs usually Hellenistic in inspiration and technique, but showing clear and unmistakable evidence of Indian workmanship. This clearly establishes the close cultural and artistic links between those regions and the Indian sub-continent. The regions of Gandhara developed a uniqueart-style variously known as Indo-Greek, Greco-Roman or Romano-Buddhist art-style of Gandhara. The rich legacy of the foreign occupation of India's north-western regions and their contributions are too well known to merit detailed notice here.

Several scholars have devoted their energies towards pointing out certain features of India's cultural and commercial relations with the Central Asian countries in the past. This is more so in the present context of a re-examination of the past history of Asia. As such, these cultural and commercial relations of the past between India and Central Asia assume more importance.

Tours Around Delhi

Take a two days trip of the golden triangle, Delhi-Jaipur-Delhi. Rent a car at Delhi. A seater car with a driver costs one rupee a mile plus about Rs 20 per night of haultage. Leave Delhi in the morning, spend the night at a wonderful hotel at Agra and sea the Taj. Leave Agra the following morning and drive to Jaipur. Spend the night at a Maharaja's place for a song, see the pink city the following day and drive back to Delhi the same evening.

For honeymooners, take the morning flight from Delhi and go to Khajurahu; it takes only one hour. See the entire Kama Sutra in stone carvings, sleep at excellent motel there and fly back next day.

Or from Delhi, you can drive to Nangal. See Chandigarh on the way. You will drive through farms that remind you of Southern California. Sleep at a state run motel at Nangal. It is a beautiful bungalow perched on the top of a hill. Next day drive around 50 miles around Gobind Sagar—the biggest man made lake in India, see the generation plant and drive back to Delhi.

You know the well publicized holiday in Kashmir, so we do not say more about that.

Drive down to Alwar, about 70 miles from Delhi. There is a palace surrounded by a lake. It is used as a tourist resort and is not expensive. Sleep there for the night. The following morning take a guide and visit the national bird sanctuary. For the daring, there may be a few tigers in a nearby game sanctuary on a lucky day.

Simla is only 6 hours drive from Delhi, Nainital 10 hours. Or you may fly to Chandigarh & rent a car to Simla and be there in 3 hours. Likewise you can fly to Pantnagar and then go to Nainital in a car and be there in 3 hours.

It takes only 5 hours to drive down from Delhi to Hardwar.

You can take half a day's trip to Mathura and see where Lord Krishna played with his gopis, and eat one of the best chats in India.

Mussori is driving hours from Delhi. You can combine it with Hardwar. Leave in the morning. In 4 hours you are a Roorkri to visit the oldest engineering university of India and for a snack at a classy motel. Hardwar is 2 hours driving time. After a round of the holy city and lunch, you drive for one hour to reach Dehra doon. Stop for tea & a round of the city and drive up the hill to Mussori, it takes less than 80 minutes. Stay for two nights & drive back straight to Delhi by-passing Rishikash & Hardwar.

Those interested in muslim culture, can do Aligarh in a day. Aligarh is only 80 miles away from Delhi.

Next time you are in Delhi, don't miss to take a tour. There is one to fit in whatever time you have and for whatever money you wish to spend. If you are in group or with your family, rent a car.

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samaiki

K. Sital

Come in! The United Nations

History is full of power crazy mad men starting with Nero who burned Rome to modern day's Hitler and Mussolini. The latest one to be added to the gallery of non-heros is a big bully called Idi Amin. As much he looks big in size and built up—that much small is his overall posture. He says that he had a dream wherein God asked him to expel all non-nationals from Uganda. His God might also have told him to rape women, to rob everyone before leaving the country, to treat 80 thousand Asians and 10,000 Europeans as cattle. Amin's God is black and almost certainly in need of reform.

Civilized socities deal with human situations in a civilized way. While the right of a power crazy and mad dictator to drive out of his country all non-national minorities may be conceded, no one has a right to indulge in barbarious activities in the name of nationailsm. To be in minority in some part of the world is no crime. There are Chinese, Indian, Jew and European minorities. Even the Negros who originally come from African Sub-Continent are a minority in America.

The Ugandian calamity has made one issue crystal clear. No matter what may be the race, region, language or skin colour of a person—every human being is entitled to a decent and civilized treatment every where. Cruelty in any form anywhere is a threat of decency and humanity everywhere.

Here is something which UN should take up. Today one minority in Uganda has been ill treated. Tomorrow it may be a country in Europe and then a country in South America. The United Nations should look into the sufferings of these "man made destitutes" and find a satisfactory solution to make this world a better place for every one to live in. The UN should establish guide lines on how a country may deal with its non national residents should the latter become unwelcome. The UN should also create machinery to supervise such situations.

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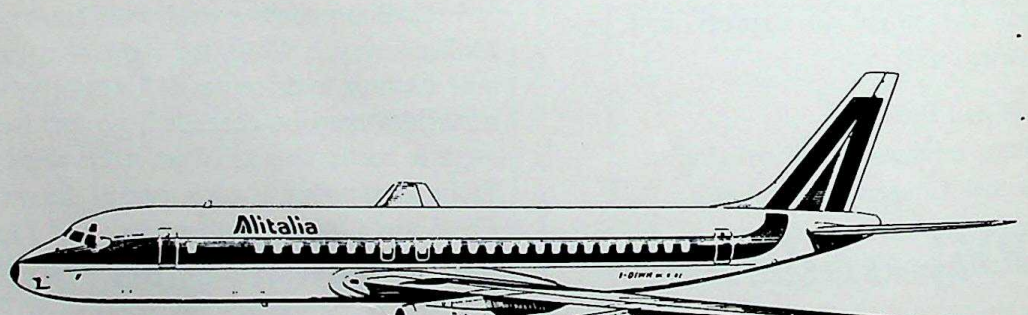

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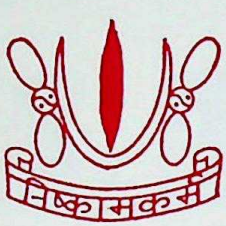

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VIEWPOINT

by K. N. Vaid

AIR INDIA

The Maharaja is aging

The pretty girl working behind the counter at Air India's plush office at Bombay yawned, turned towards me and said, "May I help you?" Help she did though it took her almost 30 minutes to write down an 'open' ticket for me. Then I asked for a confirmed reservation to Delhi. "But we don't fly to Delhi on Sundays", she told me. "Can you book me on the Indian Airlines"., I requested. She issued 'requested' ticket and asked me to enquire after 3 days for confirmation. "The third day will be Monday and I want to go on Sunday", I put in hesitantly for she was too pretty, too bored with me and was disturbed too much by her male colleagues who kept coming to her for one or the other thing. "In that case you take this ticket to the Indian Airlines and try yourself", she advised. 'Can you telephone and enquire?' 'No' she said. "In India things dont get done on phone, you better go there", was her final advice before shooting off in Gujrati at another person who wanted to go to Fiji. Fifteen minutes later I presented the ticket at the booking counter of the Indian Airlines. "Oh, there is no such flight to Delhi as written on your ticket", the long moustached booking clerk told me. "The flight number on my ticket was entered by Air India less than half an hour ago", I retorted. The long moustached consulted his books and came out with a loud yell, "Those wooden headed girls over there, they still use last year's time table.' And he was right. Air India had booked me on a flight that did not exist. The pretty girl did consult a book, of that I am sure. But whether it was a railway or airlines time table of 1968, I would not know.

A couple of weeks later, I presented myself at the Air India office in New Delhi. Automatic doors have been removed leaving a large ugly gap on the floor to welcome your entry. Inside of the office did not seem to have seen a cleaner for weeks or maintanance crew for months. This time I presented myself to a gentleman sitting behind the counter. He was very polite and very inefficient. He had to fix the tiny flight confirmation slip to the ticket and it took him about 20 minutes to do it. He had no water to wet the gummed reverse side of slip. He asked a peon to do the job who took his own time. Then the slip wont fix, either there was too little gum or too much water on it. There after the gentleman tried to staple the slip but the machine had no pins in it. So he went from counter to counter looking for a stapler. The job was eventualy done and he handed back my ticket. I asked him to put the ticket in a folder. To this he said, "We are out of stock."

On the day of my departure, I presented myself at the Air India counter at Palam. It was early in the morning. I put my luggage on the weighing scale as the porter stood by looking. The counter attendant asked the porter to help me but the porter replied in Punjabi, "I have had no breakfast. If this man gives me one I will lift his boxes." The counter clerk replied, "The passenger looks Punjabi, he may understand you." The porter said "No, this idiot is Bengali, let him sweat." I replied in Punjabi, "I am used to carrying my suitcases, don't bother about me." Both the clerk and the porter burst into peels of laughter, there was no apology, not even a feeling of having done anything wrong.

Air India does not believe in allotting a seat when you check in. After clearing immigration formalities we were waiting in the hall when a Sardarji came in holding a bunch of boarding cards in his hand. His companion shouted, "Collect your board cards." Everyone rushed to Sardarji. A group of American women were most anxious to get their cards. There was a near stampede. Some of the ladies emerged needing a make up but without cards. One of them complained to the man who had earlier shouted. The good soul replied, "I am from the customs, madam, not from Air India."

The inflight service was very much a match to the ground service. Our plane carried free passengers—some flies and few insects that kept visiting various seats. The Maharaja menu for lunch was distributed which offered a choice of Indian and European food. Indian food ran out even before half of the passen-

Smile and Skipping.

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gers had been given their choice of meals. The hostess noted passenger's choice on a napkin which she kept dropping. A European passenger offered her a writing pad which she refused smilingly and kept on writing on her napkin. Indians as a rule have a streak of cruelty to children. I was under a wrong impression that Air India trains its hostesses to be specially friendly to children. There were about 12 children on the plane including mine. Flight information literature was passed on to adults only and children had to request for it. When the Maharaja menu was distributed, children were not given any. No one enquired what they wanted to eat. They were simply served western food and that too after most adults had been served. I saw a hostess taking away tray from a child without even "by your permission." There was such a surprised and injured look on the child's face who had not finished her meal that I protested to the hostess. The reply was, "I have to clear up." Why does Air India accept children on its flights if it has so much concern about 'clearing up.' Other airlines go out of their way to woo children, give them all sorts of presents, toys and chocolates, run Qantas and Pan Am junior clubs etc. Air India does nothing of the sort, it even grudges the meal that a child enjoys.

Is the Maharaja aging or slipping? Perhaps it is both. Its staff, services and working proceedures no longer generate gracious charm and streamlined efficiency that made the magic carpet so famous. There is very little that Air India can do differently or technologically better than other giant airliners. It is in a series of small ways that can win loyal and large chentele for Air India. Efficient, safe and punctual service is necessary for an airliner's survival. But mere survival is not enough. It is the little extras that attract passengers to an airline. And little extras may not cost extra to Air India. It must teach its girls to be gracious to women, cheerful to men and attentive to children. Let them not be dumb dolls. Why should some Sardarji hold boarding cards and pedal them around—there are better and more efficient ways of alloting seats. At Palam, I kept quiet on being called an idiot as I did not want my national carrier to look stupid in front of foreigners. Is there anyone in Air India who could teach manners to its staff, familiarize them with polite language and make them wear their uniforms smartly? Is there any justification for the presence of flies and insects in the plane? Is Air India so poor that it cannot afford ticket folders, adhesive, stapler machines and office equipment? Why is Air India's Delhi booking office at Scindia house so shabby and neglected?

Mr Tata, your Maharaja is showing signs of senility. It is slipping, Sir.

UGANDA

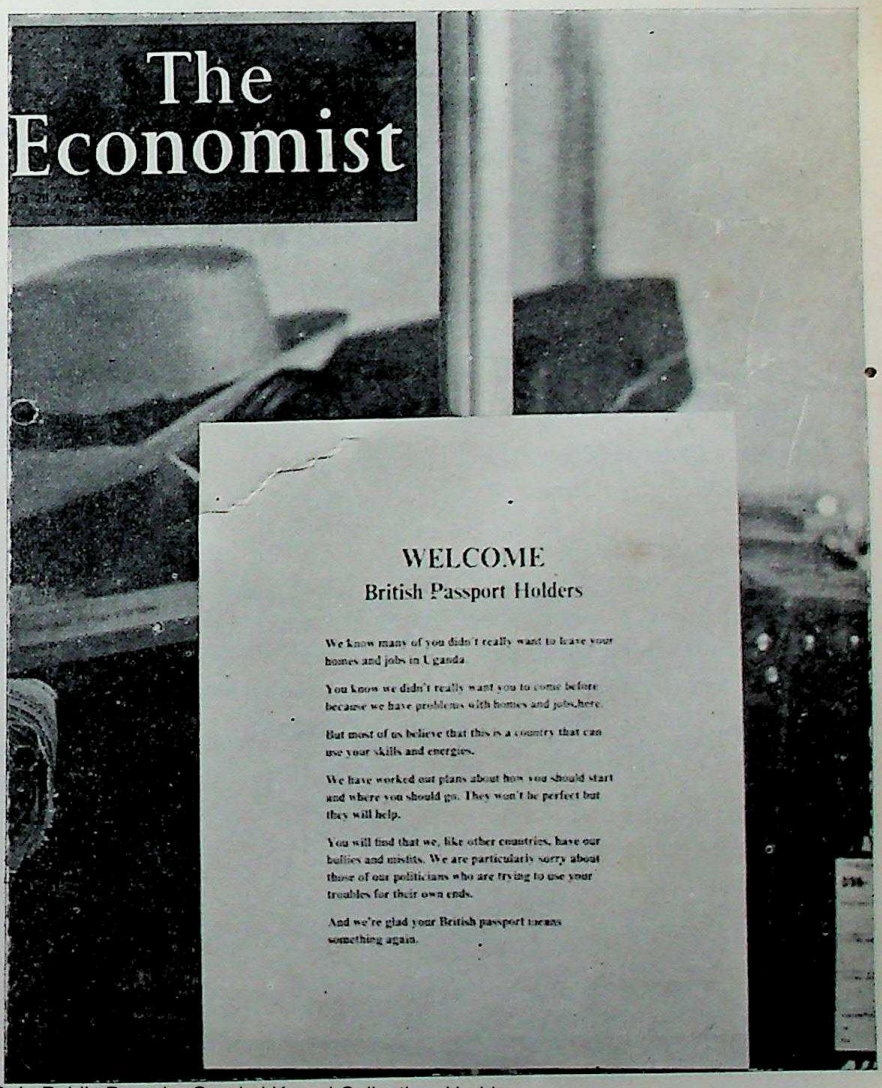
The cost of Idi Amin

Idi Amin's decision to deport Asians has no economic calculation behind it. It is a political decision to save his skin by finding scape goats elsewhere. The International Monetary Fund and the World Bank have submitted to their directors a confidential report on the economy of Uganda. The report has leaked out with the result that we are able to know the damage that Idi Amin has done to Uganda during 20 months of dictatorship.

According to the report, the current overseas account swung from a surplus of over $20m in 1970-71 to a deficit of $56m in 1971-72. By March 1972, Uganda's foreign reserves had slipped to below $5m which is just enough to pay for 2 weeks of imports. The report goes on to say that this deterioration came about due to Amin's heavy spending to buy armaments abroad. In 1968-69, Uganda's military expenditure was $20m, in 1971-72 it stood at $90m. The cur rent annual budget of Uganda showed a deficit of about $60m the report puts the real deficit at $112m and says that the Amin government falsified figures. Most of the armament purchased abroad was secured against cash payment. The country needs about $33m to service foreign debts and it has no money.

The report says that Uganda "is heading toward a financial crisis. How soon this will come about is difficult to say," and it concludes by saying, the basic problem in Uganda is not a debt problem, it is a spending problem." Uganda can not assure its creditors with military manuovers or Asian's deportment. These actions make a bad situation even worst.

By acknowledging its responsibility for Uganda's Asian holders of British passports, the British government has endeared itself to Asians and also made up, atleast partly, for the damage done by the Commonwealth Immigration Act, 1968. Of course. Britain has its own pig heads and racists, but the British, on the whole, have risen to the occasion marvelously. We reproduce below the cover of "The Economist" which struck me as typical of British humour and way of looking at life.



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OLYMPIAD

Disgraceful Indian Performance

India's performance at the 20th Olympiad at Munich is disgraceful. Population wise, India was the largest amongst competing nations. She won no medals. No Indian competitor was even amongst the first ten excepting hockey. Many small nations such as Finland and East Germany won so many medals. Even Kenya and Uganda bagged gold, silver and bronze. Tiny North Korea competed for the first time and fielded one boxer who got a silver medal.

But the defeat of every one of India's competitors was not enough. Her face was blackened further by Indian officers who gate crashed and loaded themselves on the Indian contingent as free passengers on tax payers' money. A large number of those who marched in the opening day procession as a part of the Indian contingent were officials or other parasites and not athelets and players. Since too many Indian officials landed themselves at the Olympic village, Indian competitors had to sleep in verandas as the suckers had to be comfortable in the warmth of rooms. Whichever way one looks at the Indian performance, it stinks. Two weeks at Munich brought India shame, disgrace and ridicule. Even Mrs Gandhi described her country's performance at Munich as disgraceful.

What has gone wrong with sports in India? Everyone is blaming everyone else. We have been told that money available for sports is not enough, that youth are not interested in games, that training facilities are not enough etc. etc. All this is shame. India has a vast reserve of human resources to draw upon. Sports always got as much money as it wanted. There are National Sports Institutes and scores of sports colleges. The fact is that country is being swindled by a bunch of people who have managed various forms of sports for decades. These gentlemen have built personal empires and their total energies are spent in preserving exclusiveness of their sultanates. The hockey team was finalized less than 20 days before it was due to leave for Munich. It was a compromised team, not the best. Training of atheletes is done by the most antique and out dated methods. India's top wrestlers are trained by a guruji who is totally innocent of modern tricks used by the west. Our boys were very good but were beaten by superior techniques of their competitors.

Let us not be humiliated further. If we can't do better, let us not go to Olympics anymore. If we must go, as we should, then drastic measures should be taken to put the house in order. To begin with, a mortorium should be declared on sports. All governmental and non governmental committees dealing with sports—which number over 100—should be dismissed. All Bhalinder Singhs, Ashwani Kumars, Sonis, Jhadavs and the like who have been in the management of Indian sports for over 25 years now should be suspended. A national commission composed of representatives from Armed Forces, Police, Railways and educationalists should enquire into the affairs and report on what should be done in future. The country must set targets for itself at the Montreal Olympiad and devote all efforts to achieve these targets there, and for that the work must start now.

* * * *

THE INDIAN

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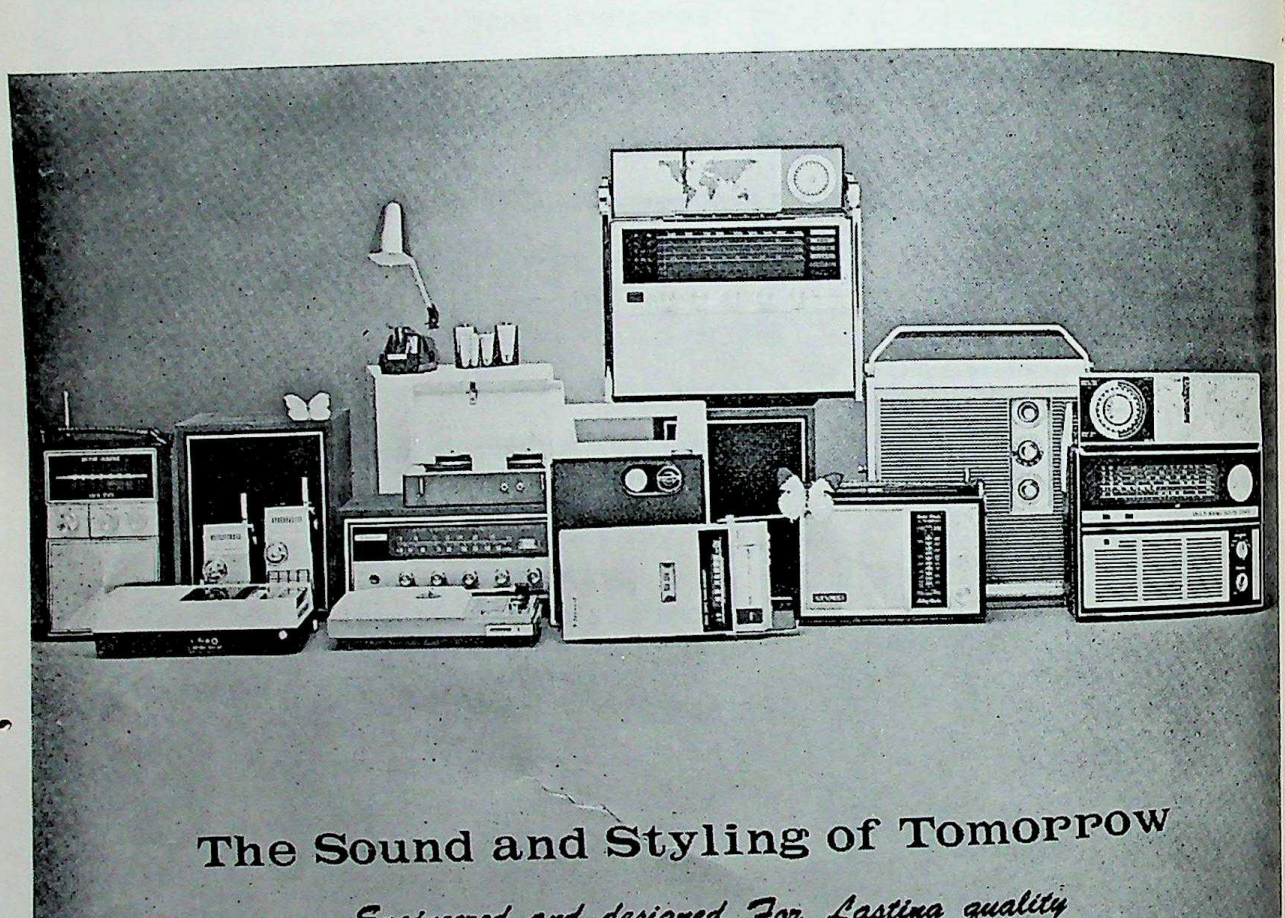

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Frankly Speaking

This column is contributed by a senior member of the Indian community in Hong Kong. It deals with the local community as seen by the columnist and with matters that interest them. Views and comments in this column are not those of the Editors, nor does the column reflect our Editorial policy. Letters addressed to the **"Frankly Speaking"** *will be passed on to the columnist for reply.*

Silver Jubilee Celebrations

Hongkong Indians including the local India Commission are like the proverbial goat who gives milk but with dropplings in it. All over the world, it were the India Associations who arranged celebrations. In our case, India Association was sabotaged. The Commissioner of India snubbed a committee nominated by the Association to organise celebrations and convened a high powered general assembly under his own chairmanship. As many of the large committees come to naught sooner or later, this committee too became defunct. It were again Hari, Sital, Mohan and a few other bigwigs who were asked to shoulder the burden. The Commissioner snubbed India Association by saying that its Committe did not enlist the support of common Indian and was unrepresentative. And then the Commissioner came back to the same men.

Of course, there is a pattern in the ways of working of Indian organisations in the colony. Half a dozen persons contribute most of the money and are listed as patrons. Social functions are organised by our better halves, a dozen or so pretty ladies whose zeal and effort compensate for the laziness of our men. Clerical duties are assumed by the India Commission. Thus, idea men, money men and organisers come from the community, chief clerk, clerks, typists, drivers etc. from the Commission.

The pattern was repeated this year too.

The Commission celebrated the Indian Independence Day by giving a cocktail on the National day of Pakistan **(Simla spirit).** It was a heady cocktail, liquor flowed like waters of River Krishna in spate (Decendents of Gandhiji must make up for decades of thirst). And it is rumoured, the bill was paid by an American organisation **(International brotherhood).** There was no programme on the 15th August. If the "Indian" magazine had not put out its feature of national songs on the radio and a movie on the T.V., the Silver Jubilee day would have gone uncelebrated.

I have heard from reliable sources that the Hongkong Government advised the Commissioner of India to go slow, talk less and more judiciously about year long celebrations. The local government was happy to associate itself with any programme on the 15th August. On the year long programme, I am told, it was of the view that money could better be spent on social welfare and cultural activities rather than on publicity in big advertisments, special booklets etc. If my information is true, and I have no reason to assume it to be wrong then it is a great pity that the obvious was not seen by the Indian authorities. I personally agree with the advice tendered. If you have money, spend it on welfare of all people of Hongkong. Build something lasting to commemorate the event. What did you achieve by drinking away HK$15,000, even if Americans paid the bill.

Indian Movies on the RTV

I am more than pleased that Indian movies have started coming on the RTV. Not only that, the screenings have been accompanied by documentaries on cultural aspects and economic development of India. On the Independence Day, a specially produced feature on India and Indians in Hongkong appeared on our screens during the prime screening time.

This step has been widely acclaimed by the people of Hongkong—Indians and others alike. On both Sundays that the Indian films were shown, this columnist telephoned scores of European friends during lunch hour. They were all eating lunch and enjoying Hindi movie. Of course, many of my European friends are old India hands and they will not miss a treat of viewing good Indian movies. Indians' appreciation of this development has been conveyed through 'Letters to editors'. The reaction ranges from simple recreation to deep emotion. A 70 year old Indian who has lived in Hongkong for over 50 years had tears in his eyes when he said, "I did not expect to see a Hindustani film on the Saheb logs T.V." Another Indian who is married to a Chinese girl and lives in a resettlement estate told me that he and his Chinese friends enjoyed movies on both occasions. I am told that a representative of 5000 strong local Chinese who lived in India at some stage have written to the sponsor expressing satisfaction, hoping that programme will continue and offering to contribute toward costs.

I raised the issue of screening Hindi movies on the T.V. in this column in November 1971. I wrote on the subject repeatedly. I am glad that my hopes have materialized. My sincere greetings go to the sponsor of this programme. I greatly admire all friends who bought advertisement time and thus shared in costs. I thank the RTV for giving special rate though I should feel more happy if the RTV were not to view this as another money making operation. This programme is a service to the Hongkong community and surely, the RTV can afford to be more generous.

An Indian for legco

Once again the Government of Hong Kong have bye-passed the Indian community. The New nominations to the Legislative Council did not include any Indian. Of course, the Government should have given atleast one seat to an Indian. Continued disregard of the Indian sentiment might have a message for Indians; the message being, "Leave Hong Kong while the going is good. You have no place here, now or ever." But before we come to this conclusion we must have an acid test to prove that the Indian community did press its claim and that it displayed qualifications which could not have been overlooked under normal circumstances.

In my opinion, this test was neither set, nor performed. In order to pass the test, the community must be united, and it should tell the government in one voice that it seeks nomination to the LEGCO. If the government did not bother to respond to this request, the community should understand that it is not wanted.

After Uganda, Indians in Hong Kong must be doubly careful and move well in time, if moving is necessary. Fore warned is fore armed. Fore armed is able to have options. You must know your options, **NOW.**

So friends, get united and go to the government with a unanimous petition and find out where you stand on the sands of time.

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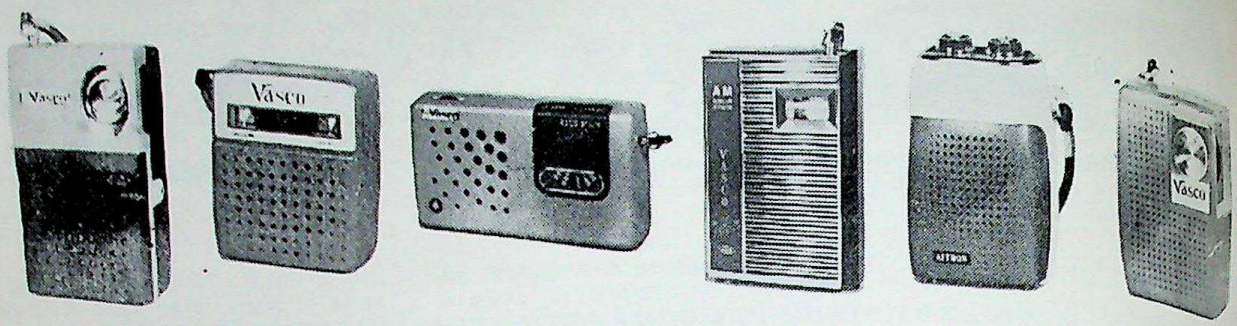

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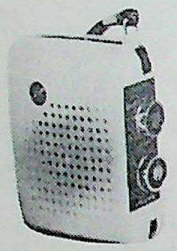

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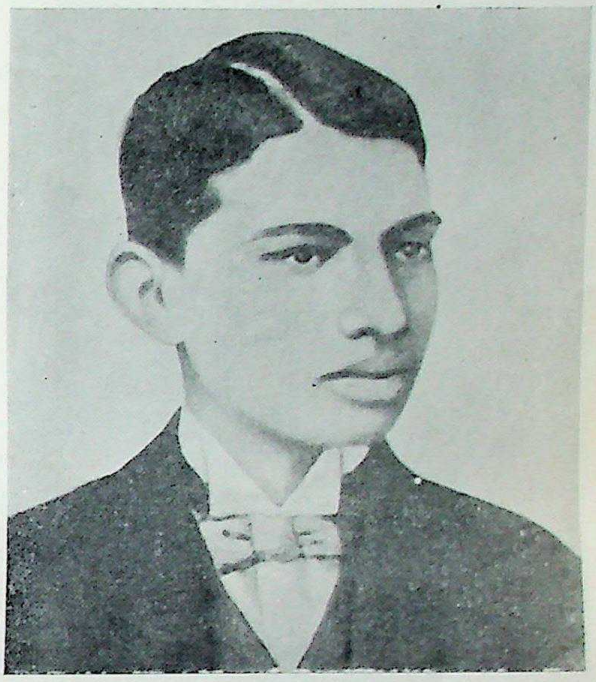
The Mahatma

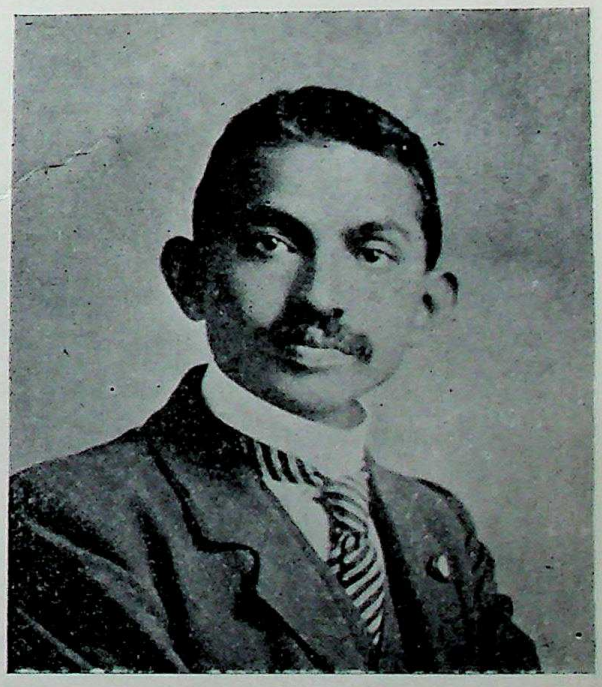
– HIS LIFE IN PICTURES –

Mohandas was born at Porbandar. He was 7 years old when the family moved to Rajkot. His father was Dewan of the State.



As a law student in London.

He was married at the age of 13. This picture was taken shortly before he went abroad at the age of 17.



Gandhi, the Barrister.

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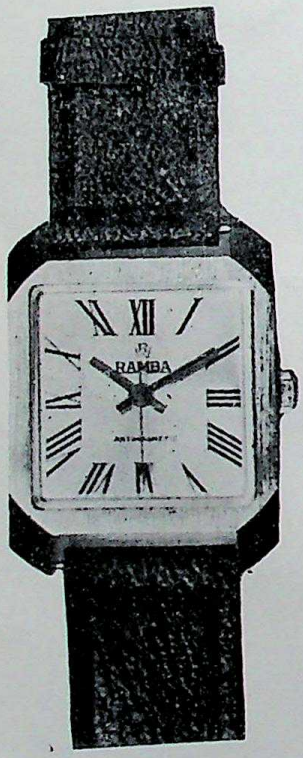

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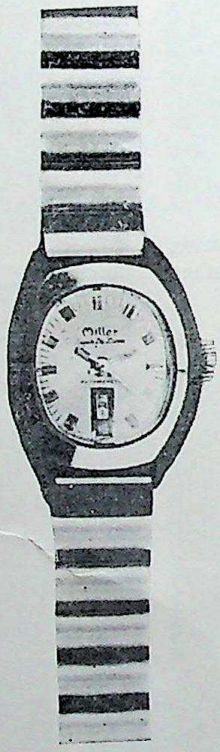

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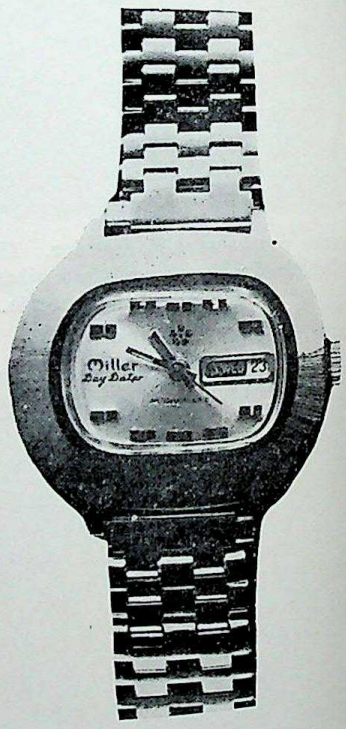

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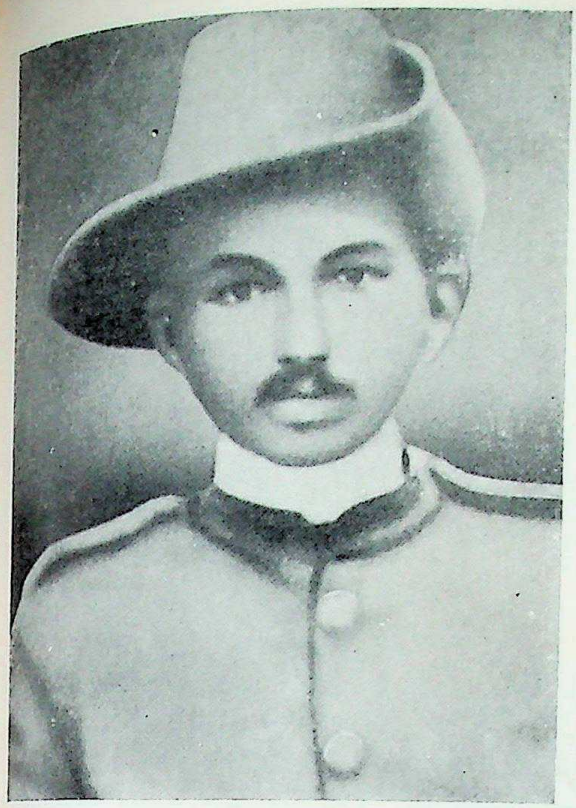
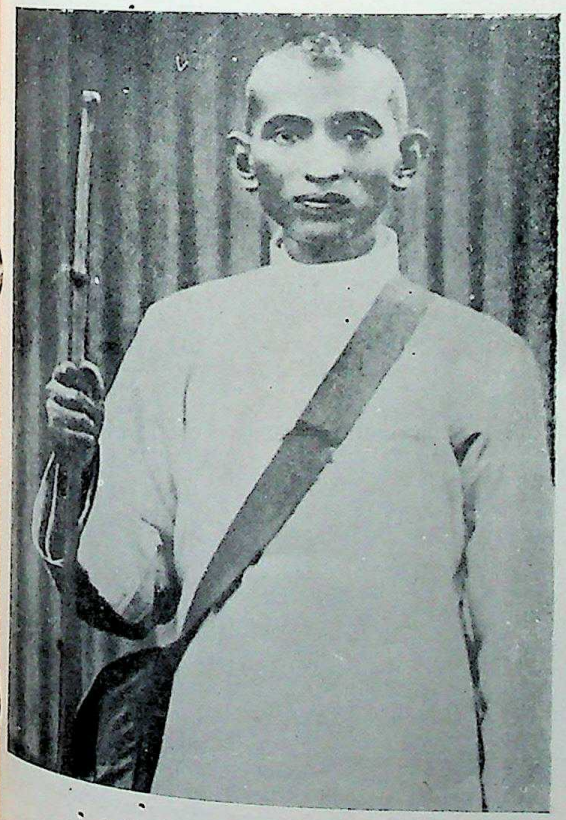


Sergeant—Major, Gandhi with Indian Ambulance Corps during the Boer War in South Africa.

Gandhi on return to India in January 1915.



A Satyagrahi in South Africa.

Gandhi in 1919. He wore this cap for a little while but it is now known Gandhi Cap. This picture was taken when he visited Amritsar. Jalian Wala Bagh massacre made him a non-cooperator and he threw away his clothes.

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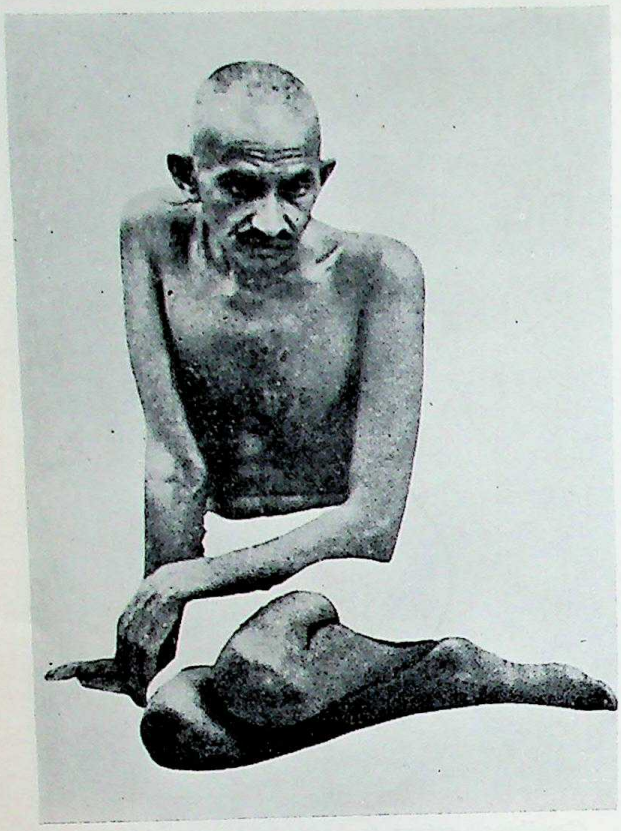
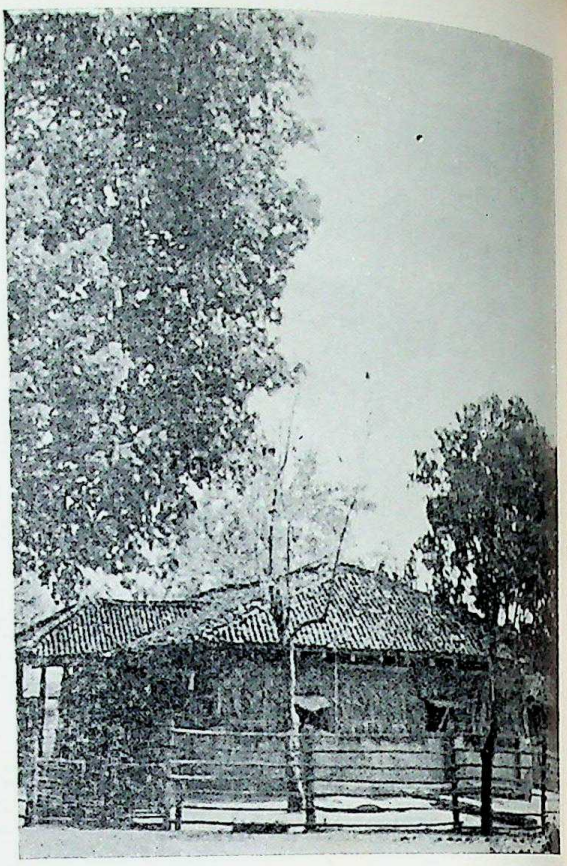
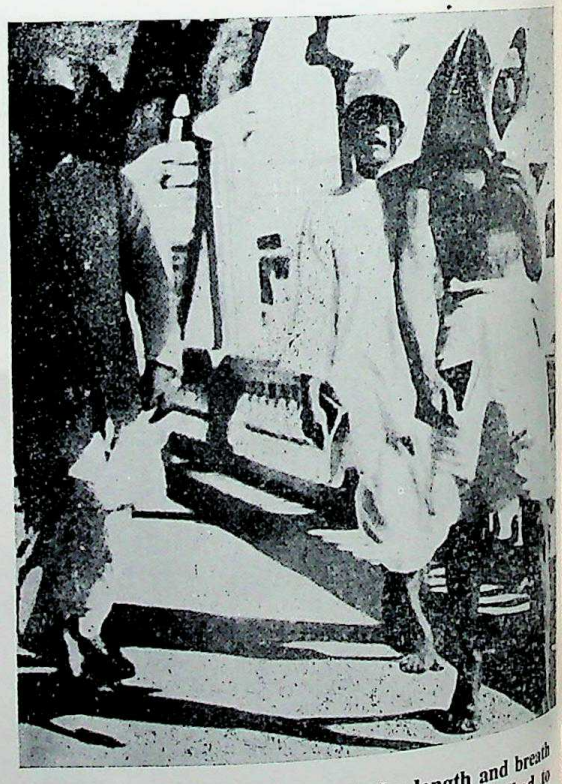


The Mahatma at Sabarmati Ashram in 1931.



In 1936 Gandhi moved to Sevagram near Wardha in Central India. The Ashram became head quarter of Gandhian movement of freedom and reconstruction. Seen here is Gandhijis hut.

In London in 1931. He went as the sole representative of the Congress to negotiate freedom.



All his life he walked through the length and breath of India. He reached every village and talked to people.

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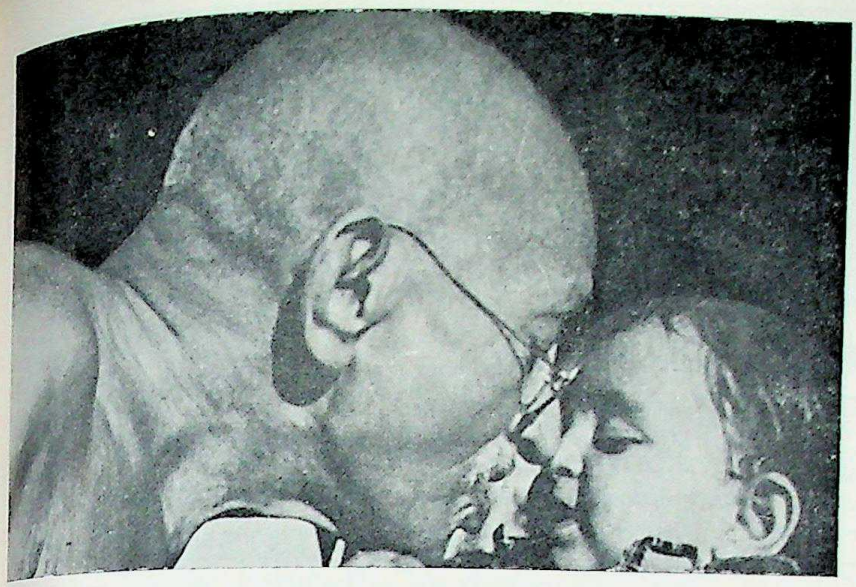
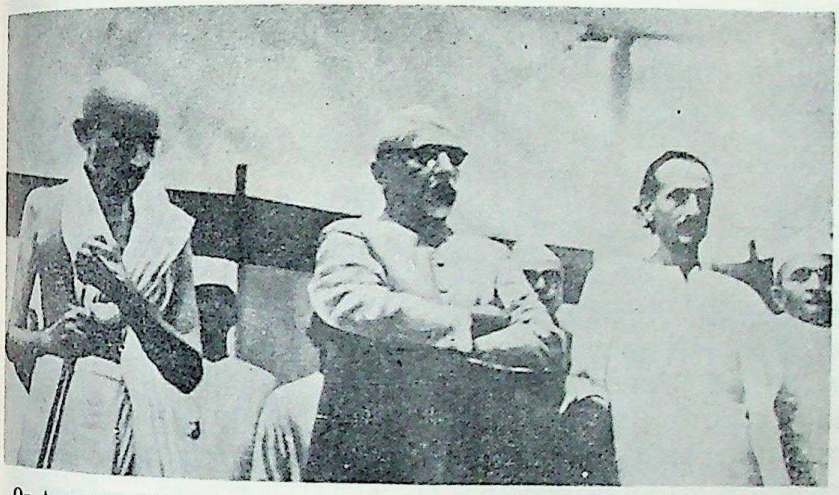


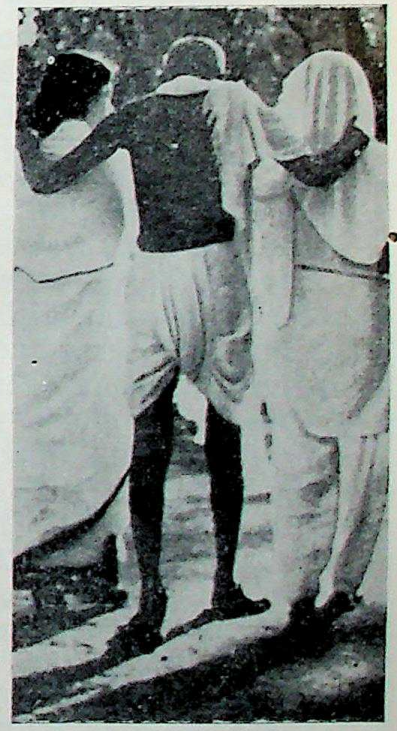
The Mahatma was particularly relaxed in the company of children.



On August 8, 1942, he asked the British to 'Quit India'. The whole nation responded as one person and the British left five years later. This picture was taken on the historic day.

When India celebrated freedom, Gandhiji was again on the road in Noakhall bringing solace and hope to the riot torn country.

Ekla chalo Re—He never waivered from his chosen path of truth and non-violence. Even when he was left alone, he kept going.



The last walk. On January 30, 1948, while he was walking toward the prayer ground, a bullet struck his chest. He said 'Hey Ram' & the light was gone.

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The Chess-Players

SHORT STORY

by

PREM CHAND

It was the time of Wajid Ali Shah. Lucknow was plunged in pleasures. The young and the old, the poor and the rich—all were pleasure-bent. To kill time, some held dancing parties, others smoked or sipped opium with great gusto in company. Apathy was writ large across every aspect of life: administration, art, literature, industry and social conduct. The state officials were cradled in the lap of luxury; the poets sang of the pangs of love; and the craftsmen were engaged in manufacturing fineries, perfumes and paints. In short, every one of them was wrapped up in voluptuousness, unmindful of the world, its ways and its work. Quail-fights and part-ridge-fights were wagered upon. There was among the people a passion for the chess-board and the playing-card. From the prince down to the poorest person, every one was caught up in the whirlpool, so much so that when the beggars got as alms any money to buy some bread with, they spent the same on opium. Games like chess are a whetsto e for the intellect of the players, who gradually cultivate the habit of tackling knotty problems. Arguments for and against are advanced clearly and cogently. (The world is not without such persons even today.)

Therefore, no thinking person could ever grudge Mirza Sajjad Ali and Mir Roshan Ali if they spent a major portion of their time on sharpening their intellects by playing chess. They both had some patrimony and so had no worry about eking out an existence.

To relieve the tedium of time, which hung heavily on their hands, they would pre-occupy themselves with playing chess. Every morning, after breakfast, the chess-board would be set and the operations start. So absorbed would they become in the game that soon they grew oblivious of the passing hour. Morning would wear on to noon, and noon to evening. From the inner apartments would come repeatedly the message that dinner was ready, and every time the messenger was told to go back and lay out the cloth and cover. till at last the cook, his patience strained to breaking-point, would bring the food into the very room where the two friends sat playing. And they would carry on eating and playing simultaneously.

In Mirza Sajjad Ali's house there was no elderly person; so the game of chess was played in the drawing room. But this did not mean that the other members of his family approved of his conduct. Not only they, but even the servants of the house and the neighbours looked upon chess-playing as ominous, as the cause of the ruin of a family's fortune. It was a game which brought about drift and downfall in the life of those who succumbed to it. It was a disease, said they.

The Begum (the wife of the Mirza) hated it to such an extent that on every available occasion she took him to task for being so fond of the game. But she had seldom such occasions. She would be still sleeping in the morning when the chess-board was set; and at night, too, the Mirza would enter the inner apartments after she had gone to bed. She, however, wreaked her anger on the poor servants. "Does the Mirza want betel-nuts? Tell him to come himself and take them. Has he no time for taking his food? Then take it and fling it at his head. It matters not whether he eats it or throws it to a dog." But she could not say anything to him face to face. She was not so indifferent to, or angry with, her husband as she was with his friend, the Mir. She had nicknamed the latter "Mir-Begaru" (e.g., Mir, the spoiler). Presumably the Mirza, in his own self-defence, used to father the whole blame on the Mir.

One day the Begum had a headache. She asked Hirya, the maid servant, to run up to her master and to ask him to send for some medicine from the family physician. The maid-servant did her bidding. The Mirza said to her, "Go in, I am just coming." The Begum was all wrath. While she had a headache she could not bear that her husband should be busy playing chess. She grew red in the face. She ordered the servant to ask the Mirza to come there quickly, else she would have to go to the doctor by herself. The Mirza was playing at the time an intriguing game. He was on the point of inflicting in a few moves a crushing defeat on the Mir. He flared up: "Is she dying? Can't she wait a while?"

Mir said, "You had better go in, Mirza. Women are very touchy in

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such matters."

"Why? Because you are about to lose the game?"

"Do not be so cocksure, sir; I have hit upon a move, which will paralyse all your plans. I repeat, you would do well to attend the Begum, for why should you unnecessarily hurt her feelings?"

"I will not move till I have defeated you."

"I will not play. I say again, go in."

"I shall have to go to the doctor, don't you see? Her complaint about a headache is a mere pretext on her part to harass me."

"Whatever be the fact, you have to humour her."

"Very well, but before I go, let me make one more move."

"Certainly not. Until you have attended to the Begum, I will not touch the pieces on the chess-board."

The Mirza was, consequently, constrained to go in. When he entered the inner apartments, he found the Begum's face framed in a frown. She ranted forth, "You are so mad after that ominous chess of yours that you do not care even if one is dying. The world would not be a loser if men like you were not there."

Mirza replied, "That friend of mine, the Mir, would not let me come. It is with great difficulty that I have succeeded in coming away."

"He is himself a drone; so, perhaps, he considers others also drones. Has he no children? Or has he done away with them?"

"Whenever he comes he sits away glued to his seat; so I have perforce to play chess with him."

"Why do you not drive him away from the door?"

"He is of an equal status with me; nay, an inch or two taller in social stature and older in years, too. Therefore, one has to respect him."

"Well, if you do not, then I will turn him out. Let him get angry. He cannot do us any harm, for we are in no way dependent upon him. Hirya, go and bring the chessboard from the drawing room, telling the Mir that, as the Mirza will not play, he had better go home."

"No, no, do not be so hard on him. Do you wish to see me disgraced? Hirya, stop, do not go."

"Why don't you let her go? Swear that you will not stop her. If you do, then I will go myself."

Saying this, the angry Begum moved towards the drawing room. The Mirza's countenance changed colour. He began to implore her. "By Hussain, by God, do not go." But she did not heed him. She went up to the door of the drawing room, but then suddenly felt as if she had been fettered, and so could muster courage to go into the pressure of a stranger. She, however, peeped in. As luck would have it, the drawing room was empty. During the absence of the Mirza the Mir had changed the positions of one or two pieces on the chess-board, and, to gloss over this foul game as well as to appear innocent, he was pacing outside. The Begum went in and turned the chess-board topsy-turvy. Then she threw away some of the pieces below the board, others outside, and bolted the room from within. The Mir, being near the door, saw the pieces being flung outside and also heard the jingling of the bangles. And when the door was closed, he at once concluded that the Begum was in a temper. So, softly, he slipped away home.

Mirza said to the Begum, "You have wrought havoc today."

"If the Mir comes again this side, I shall have him turned out. If you had loved your God as much as you love him and your chess, you would have become a saint by now. You play at chess the whole day, while I have to attend all the time to the kitchen and your creature comforts. Will you now go to the doctor, or are you still incorrigible?"

The Mirza walked out of his house, but instead of going to the doctor's he went to the house of the Mir and told him all that had taken place. The Mir explained at the end of the Mirza's tale: "When I saw those pieces being flung out of the drawing room, I immediately knew what was up. So I straightaway took to my heels. She seems to be very angry. You have spoiled her by placing her a pedestal. She should have no concern with what you do outside the inner apartments. She ought merely to keep house for you, and not put her nose in any other affair."

"Leave alone all that kind of talk. But tell me, where will be our rendezous hereafter?"

"Do not worry. My whole house is at your disposal. Come on. We can start a game this very moment there."

"But how shall I appease the anger of the Begum? When I played at chess at home, she made it so hot for me. When I play there, she will, I am afraid, flay me alive."

"Let the dogs bark. She will be once again her normal self within four or five days. But, you must do one thing from today: You should be rather stiff and stern with her and you ought also to stand on your dignity."

For some inscrutable reason the Begum of the Mir liked her husband to keep away from the house as much as possible. Therefore, she never really objected to his passion for playing chess. On the contrary, whenever he delayed in his playing she would particularly remind him. This led the husband to conclude that the wife was, on the whole, a very well-behaved and wise woman. But now even she saw that the carpet and the chess-board were spread out in the drawing room every day from early morning and that the Mir stuck to them, she began to feel very miserable. For, now her liberty of movement was clipped. She would always yearn for an opportunity to stand in the door of the house and watch the world's passing-show.

The servants, too, whispered to one another how angry they were over the new order of things. Formerly, they used to spend their time in slothful ease, not caring at all about the incomings and outgoings in the house. But now they had to be at the beck and call of their master, who would at one time order for betel-leaves, and, at another, for sweets.

So they would often complain to their mistress: "The master's passion for chess has taken life out of us. We have to go on his errands so frequently that our feet have got blisters. From morning to evening, he is at it all the time. One could understand if he played it for an hour or two by way of diversion. However, we are your servants and we shall carry out every order of yours. But one thing we must say, that the game of chess brings on ill-luck. No chess-player has ever prospered. Some calamity or other befalls him. Streetful after streetful of players has been blotted out of existence. Nowadays every one in the locality is talking about the matter. We have eaten your salt and we feel deeply grieved, indeed, whenever any one talks evil against our master. But we are helpless."

Thereupon the Begum would chime in: "I myself do not like the game. But I, too, am helpless as he does not listen to any one."

There were in the neighbourhood a few persons who belonged to the older generation. They began to entertain all sorts of imaginery fears about the future of the chess-players. They would say, "No good can now ever happen to the people. When our leading men have come to such a sorry pass, then God help the country. The present rule will perish as a consequence of the prominent persons' passion for chess-playing. The signs are ominous."

There was confusion in the country. In broad daylight the people were robbed. None attended to their complaints. The wealth of the villages was being attracted to the cities, and

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spent over prostitutes and professional actors and on several other forms of pleasure. The debt to the East India Company was daily mounting higher and higher. The blanket was becoming wetter and heavier. On account of inefficient administration the collection of annual rent had fallen in arrears. The Resident had over and again warned the King. But all was in vain, for the people were steeped in the pleasures of the senses.

For months the Mir and the Mirza went on playing chess in the former's drawing room. They would plan new conquests of each other's kings and castles. Sometimes, however, in the course of their play, they would quarrel and indulge in abuse, but soon they would make up. Sometimes the play would be stopped abruptly and both would go back home. The nightly sleep, however, would smooth over their differences, for, in the morning, both would be present again in the drawing room.

One day the two friends were floundering through the intricacies of the game when a military officer on horseback arrived outside and began to inquire about the exact location of the Mirza's house. The Mir was out of his wits. "What a bolt from the blue!" said he, "Why this summons from His Majesty? I am in for some trouble." So he closed the doors and asked one of the servants to tell the messenger that he was not at home.

The messenger said, "If your master is not at home, then where is he?"

The servant replied, "I do not know. But what is your mission?"

"Who are you to whom I should reveal that? The King has summoned your master. Perhaps, a few recruits for the army are required. Your master is an estate-holder, and he has received it from the King. He will then know, to his cost, what it is to be an estate-holder!"

"Very well, your message will be delivered to my master."

"That is not sufficient. I shall come again tomorrow, for I have orders to conduct him into the presence of His Majesty."

The messenger went away. The Mir began to shake with fear. He turned to the Mirza, "What next?

"An ordeal, indeed! I am afraid lest I, too, might be called."

"The cursed fellow said he would come again tomorrow."

"If we are sent to the battlefield, we shall die before our time."

"There is only one way of escape; namely, not to be at home from tomorrow. Hereafter we shall make the wilderness on the bank of the Gomati our rendezvous. I am sure no one could track us down there. And so the messenger would necessarily have to go back."

"By God! you have hit upon the right ruse, for there is no other way of escape."

Outside, the Begum was saying to the messenger, "You threatened him all right."

He replied, "I can make such simpletons dance on my finger-tips. All their courage and intelligence have been sapped away in playing chess. Now, you will see that he dare not stay at home!"

From the next day the Mirza and the Mir began to set out before daybreak from their homes, bound for the bank of the Gomati. They would carry with them a small carpet and a box full of betel-leaves, and make for an old, deserted and dilapidated mosque, built by Nawab Asaf-ud-dowla. On the way they would buy some tobacco and **chilam*** and bits of charcoal. On arrival at their destination, they would spread the carpet, feed the hubble-bubble and would be so absorbed in it that they were lost to the world. During the play no words except 'checked', 'conquered', would escape their lips. In their concentration they outstripped even the ascetics. At noon, when they felt hungry, they would go to a baker nearby, finish their meal in haste, draw a few hurried puffs at the hubble-bubble and resume the game. Sometimes they even forgot to take food!

One day they were playing at chess in the ruins of the mosque. The Mirza was being defeated at every move by the Mir. Just then, in the distance, a regiment of the Company's English soldiers was seen coming. It was proceeding to Lucknow to assert its authority over the city and the kingdom.

The Mir exclaimed, "The English army is advancing towards the city. God help us!"

The Mirza rejoined, "Let it come, but you had better first save your position."

"Come, let us have a look at the soldiers. We can watch them from this hidden vantage-ground."

"You could do all that afterwards. Be quick, else you will lose another move."

"They appear to be about five thousand strong. They have a frightening look. "They have also an artillery."

"I am too experienced a player to be trapped by you like that!"

"You are a strange man, indeed. The city is in the grip of a great calamity, while you are pre-occupied with your play. Have you any idea that if a siege is laid to the city, you and I shall not be able to return home?"

"We shall think of that when the time to go home comes. Look to your game; otherwise one more move on my part and you will be defeated."

The army marched past them. It was 10 a.m. They set the chess-board again for a fresh game.

The Mir said, "What about our food today? Aren't you feeling hungry?"

"No, not at all. But I wonder what is happening in the city at this hour."

"Nothing whatsoever. The people must have finished their meals and enjoying their usual mid-day rest. And the Nawab, too, will be in his pleasure-house."

This time they went on playing till 3 p.m. The Mirza's was weak. Just when the gong was sounding the hour of four, the sound of the footsteps of the English soldiers, on their return march, was heard. Nawab Wijid Ali had been made prisoner and the English were taking him to an unknown destination. These had been neither confusion nor carnage in the city. Not a single drop of blood was spilled. Never in history had an independent kingdom been conquered so swiftly and without a blow struck in defence. It was, on the contrary, cowardice at which even the most cowardly would weep. The Nawab of Oudh had been captured while the people of Lucknow were plunged in pleasure. This was, indeed, the limit of political degradation.

The Mirza said, "The tyrants have taken away the Nawab, as a prisoner."

The Mir replied, "Here is my next move."

"Pray, wait a while. I cannot put my heart into the game at this moment. The poor Nawab must be shedding tears of blood."

"That is but natural, for where will he have his round of pleasures under the changed conditions? Here, then is my next move."

"No one's days are uniformly alike. What a dreadful sight!"

"That is true. But now you are in tight corner. My next move will kill you. It will be impossible for you to escape."

"By God! you are a heartless fellow. Even such a catastrophe does not move you. Ah! poor Wajid Ali Shah!"

"You had better first save your own chess-king, then there will be time enough for you to lament for the King of Oudh. One more move and you will be dead."

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The English army and the Nawab passed out of sight. No sooner were they gone than the chess-board was spread out again, because for a chess-player the blow of defeat is unbearable.

The Mir said, "Come, let us pray for the peace and welfare of the Nawab."

But the loyalty of the Mirza had been drowned in his defeat. He was impatient to take his revenge.

It was evening. The bats in the ruined mosque began to cry. The swallows clung to their nests. But the Mirza and the Mir were still playing at chess with as much zeal as if they were two warriors thirsting for each other's blood. The Mirza had lost three games in succession. It was now his fourth game, the prospects of which, too, were far from rosy. Again and again, he played a cautious game as he was keen on winning, but some faulty move on his part would always mar his chances of success. With every defeat his desire to avenge himself became more intense. On the other hand, the Mir was singing lustily and snapping his fingers in token of joy at his victory, as if he had come into possession of some hidden treasure. This incensed the Mirza all the more, but to cover up his sorrow at his repeated defeats he pretended to approve of his associate's behaviour. But as his game became weaker, he grew more nervous. The result was that he began to lose his temper at every trifle.

"Sir," he said angrily to the Mir, "do not be changing your plans and positions so frequently. Be a little more steady in your game. Why have you kept your hand firmly on that piece? Let it go. You should not even touch any of the pieces before you have first decided in your mind what your next move is going to be. Your movement is very slow; in half an hour you make only one move. If hereafter you take more than five minutes to make any move, you will be penalized. Again, you have changed your move? Keep the piece back in its previous position."

The Mir's anger was roused as he feared a defeat. "When did I make a move at all?"

The Mirza replied, "You have had your move. Keep back the piece there."

"Why? I never let it go!"

"If you do not let the piece go till Doomsday, shall we stop the play for your sake? When you see you are about to be defeated, you try all these tricks."

"It is you who make a row. Victory or defeat is a matter of luck. None can win through strategem or quarrelling."

"Well, you are defeated in the game."

"Why?"

"Otherwise return that piece to its original position."

"No, I will not."

"You must."

The dispute began to deepen. Both of them remained entrenched in their respective positions. They indulged in irrelevancies.

The Mirza roared, "Your forefathers never played chess. How could you, then, ever know the laws of the game? They were grass-cutters. What do you, therefore, know of chess-playing! Nobility or culture is a different matter altogether. None can become cultured overnight, simply by getting an estate."

The Mir replied, "It is your forefathers who must have been grass-cutters. For, in our family, chess has been played for generations."

"You have spent your whole life in serving as a cook of Ghazi-ud-din Haidar. Today you style yourself a **rais.*** True gentility is not so easily acquired."

"Why do you stain the memory of your ancestors? They were cooks, not mine, for we have been always the companions of the King at table."

"Don't tell lies, you braggart!"

"Behave yourself, otherwise you will come to harm. I cannot stand such insults from any one. I shall pluck out the eyes of the person who insults me. Will you have it out then?"

"Do you want to prove my mettle? Come out, then, and let us have a duel."

"Well, I am not going to be daunted like that."

They forthwith unsheathed their swords. In those days the nobles went about with swords in their waist-bands. Both were, no doubt, pleasure-loving, but not cowards. They had no loyalty left for their King, it is true, but each of them possessed courage. Their swords gleamed in the sun and the sound of their clash began to be heard. Before long they were both mortally wounded and lay dead on the ground. They, who did not shed a tear for their King, now gave away their lives in defending their ministers on the chess-board!

Darkness was creeping on. The chess-board was set. The two kings of the chess-board sat, as it were, weeping at the fate of the two warriors. Silence reigned everywhere. The broken arches, the dilapidated walls and the dust-soiled minarets of the mosque looked at the corpses and nodded!

While taking his date on an after-dinner drive,
the young man's left hand was engaged in petting his girl.
All of a sudden, a heavy truck in front changed lane,
the youngman braked sharply.
The girl got a jerk and shouted, "Oh, why don't you use both hands."
The boy yelled back, "but I have to drive also, my pet."

•

Girl, "Do you love me very much"
Boy, "Very much, my darling"
Girl, "More than Adam loved Eve"
Boy, "Why of course"
Girl, "Because Adam had no choice"

•

Sardar Dasonda Singh was appointed a minister during war time. He got himself a water carrier to sprinkle water on his lawns and drive away twice a day. Once he did not find the water carrier around for 3 consecutive days. He sent for him and asked.

"Why did you not sprinkle water during las three days?"

"It was raining, Sir"

"You fool! You could have borrowed my umbrella and done the job."

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LETTERS TO THE EDITOR

ILL TREATMENT

Dear Sir,

Just my chance, I happened to see your magazine "The Indian" of June, 1972, on the visitor's table of the Consulate of India's Office of this country. I was attracted at my first sight, and was very much interested and impressed to go through it for the first time. As an Overseas Indian, I really appreciate and support your magazine, which is so magnificently published in all respects. I really enjoyed it, and am so glad to note that we Overseas Indians have come up to that standard. A right step in the right direction.

Further, I strongly appreciate and support the two suggestions put forward by the Editors of your magazine, in the last para, on page 55, of your June, 1972 issue; under the heading "Frankly Speaking" and under sub-heading 'Are Indian Agencies Static' namely, to request the Indian Govt: (1) to establish a Department of Overseas Indian relations at New Delhi and (2) to advise the Overseas Indians to set up a Council of overseas Indians at New Delhi. These steps would certainly go a long way in improving the deplorable situation of we Overseas Indians, whom the Indian Govt: has thus far kept at bay.

Rupinder Singh

Editor Sir, here is my personal experience about the adverse & abrupt treatment which I got from our Indian high Authorities. In 1964 when all the private sector business of this country was totally nationalized, causing large numbers of Indians to leave this country for India for good, our family was also thrown pauper just overnight. In 1968 on being encouraged by the Embassy of India, Rangoon, (Burma) I sent a memorandum to the Ministry of Information & Broadcastings, New Delhi, with the local Embassy's recommendation, to give me a chance in one of the posts in the Burmese Service Broadcasting Section, of All India Radio Station, New Delhi, where nearly a dozen Burmese Nationals, all of them non-degree holders, had been holding posts with fat salaries. I was born, broughtup and graduated in Burma, had a keen desire to serve my motherland, at a reasonably humble pay just to make my both ends meet. I further assured the Ministry that I was ready to sit for any competitive entrance examination if needed, and was capable to outclass any of your present employees in the Burmese section. I was surprised to receive the two worded reply "No Vacancy" from our patriotic Ministry, giving no heed to our financial crisis and other hardships. I am the third Indian to obtain degree in Burmese Literature, in this country. Since then, Editor Sir, I have struggled hard as a private tution teacher for Matric class students and managed to live on.

Rupinder Singh. B.

Shwebo
Burma.

Best Magazine

Dear Sir:

Your "The Indian" magazine is the best magazine for overseas Indians out of all magazines which have come to my notice so far, from material and presentation point of view.
Handsworth,

M. L. GUPTA.

Birmingham, U.K.

Indian in Archives

Dear Editor,

I am personally collecting magazines pamphlet, leaflets, posters etc. which helped our freedom movement in those black days. For our next generation should know who were our friends and who were our foes in those days of need. What I have been able to collect of "The Indian" is tenth and eleventh number of Volume I. Please send all the number in which Bangladesh topic is printed except those mentioned above.

Please send me the address of a Bengali now in Hongkong who was there last year.

Shahabuddin Kabir.

National Museum
Dacca.

PAT ON OUR BACK

Dear Friends,

I should thank you so much for the good-gracious and noble work that you have taken on your worthy shoulders to serve the millions of Indians overseas.

At this age of 61 now running I feel gratified to note the enormous information you supply about Indians abroad through the most valuable "The Indian".

I entirely agree with you in respect of para 6 of your Editorial in April/May '72 that a Department of Overseas Indians Relations be created in the Ministry of Foreign Affairs closely associated with the Ministries of F.T. & I.D. and that a non-official agency called "Council of Overseas Indians" be promoted with the Secretariat at New Delhi.

I will be speaking about it to our Prime Minister, to our F.A. Ministers and to M.Ps. to pass a resolution to this mission.

If I could be of any use, assistance and service to Indians from abroad who come to Delhi/Madras and Tamil Nadhu and to show them round these places, please do not hesitate to write.

You can even issue a statement in The Indian to this effect—where I can be the contact person.

G. A. Appan,
Member of Parliament.

New Delhi.

We are grateful to read your letter, Sir and commend your generous offer to our readers. Mr Appan can be contacted at New Delhi on phone 387371 or at Madras 440010. — Ed.

Pen pal wanted

Dear Sir,

Recently I had a chance to read your magazine "The Indian". It was really nice to see so beautiful magazine brought out by The Indians living abroad. I'd really love to be in touch with those Indians, living abroad. I'd like to know their experiences, how they like being out of India and many other things. For this I'd like to have Indian penfriends abroad. The only way I can get in touch with Indians abroad is if you kindly publish my request in your mass circulated magazine.

Sham K. Mudgil.

New Delhi.

Sham K. Mudgil is a 20 years old University student whose address is: C-78, Kidwai Nagar East, New-Delhi 23. Hobbies: Reading, movies, classical music and meeting people.

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How to sleep better

Did you sleep well last night? When you left for work or got set to do your housework this morning did you feel refreshed and "ready to go"?

If your answer to these questions is no, you have plenty of company. Millions of people suffer from sleep complaints — insomnia, nightmares, sleepwalking and morning fatigue.

Recent studies indicate that sleep, to a large degree, is a voluntary process and therefore can be cultivated.

What advice then, do sleep researchers have to offer that will make our nightly sleep a more profitable experience? Here are answers to the questions psychologists are asked most about healthful sleep.

What is the first thing one should do to insure good sleep?

Get a thorough physical checkup. This is necessary to make sure no physical disorders are interfering with the sleep process.

What should be checked?

The checkup should be a routine physical but special emphasis should be given to blood pressure, eyes and teeth. Studies disclose that many cases of insomnia have originated from abnormalities in these areas.

Balanced Diet

Does our daily diet affect sleep?

Generally a well-balanced diet, one containing the proper amount of vitamins and minerals, will exert a positive influence on sleep. Also drinking enough natural liquid such as milk and water is also important. For if the body's nomal daily fluid loss is not restored exhaustion and tension can result, causing a sleepless night.

What about late meals and evening snacks?

Because the digestive process continues during sleep, heavy evening meals should be avoided. On the other hand, too light an evening meal can also create hunger pangs in the night.

For the late night snack, certain foods are highly favourable. This is especially true for foods rich in calcium such as milk because of the sedative effect they have on the nervous system.

What about smoking?

The effects of cigarette smoking vary, but excessive late night smoking tends of overstimulate the body and hinder sleep.

What about alcohol?

Again the effects vary, but for most people alcohol when taken in small doses can enhance sleep, acting as a tranquilizer which will relieve tension. For others, it sometimes acts as a stimulant.

The same is true for coffee. Besides being used to promote wakefulness, coffee can also be used to put us to sleep. It does this by calming the nervous system, thereby allowing us to fall asleep easier.

Is exercising at bedtime a good practice?

This depends on the nature of the exercise. Too strenous a workout might lead to exhaustion and muscular tension which could prevent restful sleep. At the same time, however, a nightly routine of moderate, rhythmic exercise can contribute to sound sleep.

by

Thomas J. Majerski

Fatigue

Still, most authorities recommend physical exercise during the daytime or early evening so that there is a gradual progression towards relaxation as bedtime approaches. This points to the fact that relaxation, rather than fatigue, is the key to good sleep.

What then, are the best evening activities?

Preferably those offering relaxation and distraction from the hurried daytime activities. Simply working at a favourite hobby, doing light reading, taking a short walk, or watching the late show, are all fine evening activities.

Studies show that listening to soft, slow music is one of the best evening activities. Music of this type reduces muscular tension and nervous system activity, thus encouraging relaxation.

Dark And Quiet

Does an evening bath help?

Yes, especially if taken in hot water. A water temperature of about 100 degrees Fahrenheit as a sedative. The blood is driven to the skin's surface, and in so doing decreases the blood supply to the brain, which in turn, produces drowsiness.

What are the best environmental conditions for sleep?

There has been much research conducted in this area. Some of the more helpful suggestions include the following:

1. Keep the room dark and free from noise. The eyes are sensitive to light even while they are closed and, the slightest amount of light can cause restlessness. The ears, although five times as sensitive when we are awake, never go to sleep. Even the soundest sleeper will grow restless if noise is not controlled.

2. Brightly decorated bedrooms are disturbing to sleep, while dull colours are soothing and actually enable us to fall asleep faster.

3. Proper ventilation is necessary. Bedrooms relatively free from drafts, exhaled carbon dioxide, dust, and smoke, are conducive to good sleep.

Does it matter what kind of bed we sleep in?

The type of bed mattress and bedding are normally a matter of taste and conditioning. But a roomy bed, a comfortable mattress, not too soft or too hard; and fresh and clean bedding, are desirable for healthful sleep.

Pillow

Particular emphasis should be given to the pillow, which must be firm enough to keep the head and spine in line with each other. Too soft a pillow can cause a stiff neck.

What sleeping position is best?

Research indicates that most people sleep in a variety of positions throughout the night and it is a matter of opinion as to which one is best.

Lying on the back and the stomach plus the knee-chest positions are the least desirable due to the muscle tension they produce. Lying on the side appears to be the best position since it allows maximum muscle comfort.

The many positional changes we make are also considered significant. They help circulation by preventing blood stagnation, sometimes occurring after continued pressure traps blood

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where the body's weight is pressing hardest.

Do moods have any effect on sleep?

Moods play a powerful role in determining the quality of our sleep. Clinical records, for instance show that the majority of insomniacs have depression and anxiety at the root of their problem. People who are happy and relatively free from worries, are more likely to sleep peacefully.

Needs Vary

Does a daytime nap interefere with night sleep? No, in fact, just the opposite is true. A timely nap of about 20 to 60 minutes will actually improve nightly sleep. This is so because napping conserves body energy and therefore prevents the accumulation of fatigue. And it is the build-up of fatigue that should be prevented rather than trying to sleep it off. Indeed, brief naps can provide proportionately more rest than a tiresome sleep of a longer duration.

The best time for napping is in the early afternoon or before the evening meal-times when the greatest amount of tension is building. Naps schedule at these times avert the mounting tension.

Is sleeping at night best?

There is no set rule that says a person must sleep in one long nightly stretch. Many people, instead, favour short naps throughout the day and sleep little at night.

* * *

Make your marriage last for ever

There's no subject like marriage for researchers. Facts and fallacies, figures and statistics on why marriages break up and exactly how many do so, have been part of our regular news-diet for ages.

Now, however, those scientific minds have been examining the type of marriage that is most likely to cause trouble. And it starts with a white wedding ...

According to educational psychologist James Hemmings and Zena Maxwell, a health education expert, the big fussy wedding with the bride dressed all in virginal white and gazing adoringly at her young dominant husband is often the start of a disastrous marriage. Why? Because it is based on phoney romanticism and outdated sexual values say these sex educationists.

First time

In a book intended for secondary school children, entitled "Sex and Love," they state that it is "abject treachery" to launch ill-prepared couples amid the euphoria of orange blossom, receptions and honeymoons because it misrepresents the serious and difficult understanding that marriage should be.

The book points out that men should learn the womanly traits of care, compassion and only when both sexes realise that aggressiveness and dominance need not play an important part in marriage will the chances of success improve.

"For the first time in our history, sex is free from the shame and guilt that impeded its wholesome development and for the first time in history marriage can be a partnership on equal terms," says the book.

"The question is," add the authors, "whether men who have for so long prided themselves on their toughness will now have the courage to be gentle and compassionate."

What do they consider a better start? A more honest approach to marriage, they explain. An acceptance of the reality of it without trimmings and a realisation that it is a partnership on equal terms.

It's not just male dominance and white weddings that have been carefully studied by the experts, however. How we look might also affect our marriage success chances. If you are good looking and have a good looking mariage partner, you've a fair chance of success.

The same goes for the not-so-beautiful with an equally plain partner. The danger lies in mismatching, acording to Dr Malcolm Brislin of Connecticut, USA. When a not-very-attractive man marries a beautiful woman, it can lead to trouble, he says. Likewise a very handsome man with a plain girl.

by
LIZ SHERRY

"Where the looks ladder balance isn't achieved, the chances for a stable marriage or relationship are not good," says Dr Brislin in a report in an American psychological journal.

He bases his verdict on a survey he carried out among hundreds of American couples. Interviews with couples who were similiar in appearance revealed that both partners thought the other was slightly better looking.

Differences

The doctor claims that the divorced couples interviewed in his survey showed a high incidence of physical differences which, he says, rather prove his point. Equally balanced couples divorced less often and tended to get on better together.

All of us want to marry someone better looking than ourselves it seems, because that way we feel we've done rather well. Not all of us manage it, however, and Dr Brislin doesn't really explain some of the more interesting points like what it means when both partners think they are better looking than the other — beauty being in the eye of the beholder, and all of us being fairly conceited.

He does say, however, marital success is more likely when we choose someone who looks like we do, which seems rather conceited of us in any case.

Marrying a work addict or ambitious executive isn't a sure fire way to material happiness either according to research. It seems that couples who don't want to reach the top have a better chance of finding real peace and security.

Security

According to an American survey, jealous wives resent and fear the demands made by a material happiness either, they fear rivalry from a mistress.

Says Dr. John Palsios who conducted the Chicago University research:

"If the company extracts too much from the husband—either in terms of time, attention or energy—the woman begins to feel threatened."

Ambition and overwork, it seems, are at the root of many a shaky marriage or potential divorce. Those couples who do not strive too hard to get to the top—or alternatively enjoy their work and are relaxed about it —tend to have more delaxed marriages.

So how to make sure your marriage lasts forever? Have a quiet wedding and don't wear white. Don't marry someone who wants to get to the top. And do, if it's at all possible, marry someone who looks like you.

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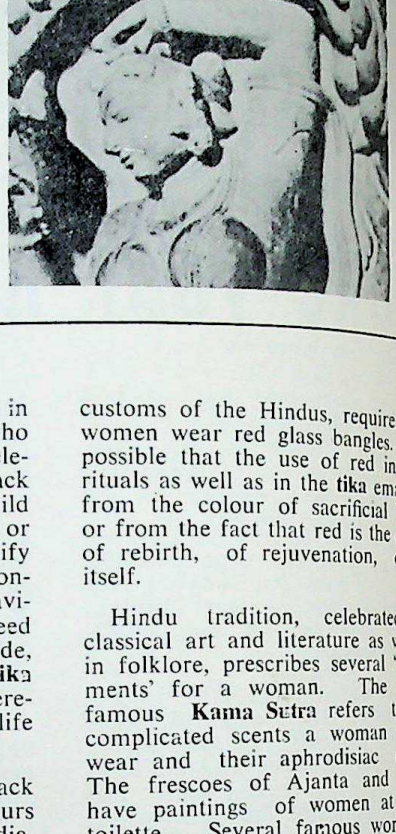
BINDI

CASTE MARK OR BEAUTY AID?



by VIMLA PATIL

Almost every Indian woman, sometime or the other, wears a circular bright red or vermillion dot on her forehead. Rarely does an Indian woman meet foreign visitor or traveller without having to answer numerous questions about significance. She hears it described variously: 'beauty spot', 'caste mark', 'tattoo design' are some of the phrases used to describe what is known as the **tika.**

Not knowing the long cultural history that tells about the birth of the **tika,** she often ends up fabricating a tale or describes it merely as a modern beauty aid.

The origin of the custom of wearing a tika is shrouded in mystery. Students of Hindu society and its evolution aver that this practice was not originally Aryan. Among the earlier inhabitants of the subcontinent, the custom may have been prevalent because of the common practice of animal sacrifice. When the animal offered to any deity was killed, ritual required that a mark be made on the deity's forehead with the blood. Since the Aryans believed that woman was an incarnation of the mother goddess, it became customary to sacrifice an animal at the time of marriage just before the bride entered her new home. She was therefore welcomed with a blood-smear on her forehead to her new life as a householder.

According to some other researchers, in the early days of the Aryan invasion of the subcontinent, there were more men than women in the race and perforce, the Aryan men had to marry non-Aryan women. On such occasions, it was necessary that the woman be 'purified' by receiving a blood smear at a ritual animal sacrifice. In course of time with the rise of Brahmanical puritanism, animal sacrifices were abandoned and a red substance, called **kumkum,** replaced the blood-smear. Dravidians who worshipped the five elements—namely wind, sky, earth, fire and water—also believed in the spirits, both evil and good, who resided in the environs of the elements. They therefore used black kohl spots on the forehead of a child or woman to ward off evil spirits or the evil eye, and red spots to signify good luck, red invariably being considered an auspicious colour. Dravidians, as a follow up on this, decreed that a groom, on choosing his bride, sealed the betrothal by putting a **tika** or a red mark on her forehead, thereby wishing her good luck in the life she would share with him.

It is interesting to note that black and red have been meaningful colours for successive civilisations in India, perhaps even elsewhere. Even today, mothers of many faiths put a black mark on the cheeks of a fair, bonny baby, believing that the evil eye will be made ineffective through it. The mother of a child receiving high praise for looks or a special achievement, will when she returns home, throw a few spices—mainly mustard seed — into the fire and when they crackle, take the soot off the fire and make a mark with it on the child's cheek. Among grown-ups too, it is common to dot the cheek of a bride or groom with black kohl on the wedding day to protect them from evil. The mark, though the symbol of superstitiousness, is also a tender gesture from a fond parent or affectionate friend or relative.

Red, on the other hand, has held sway as an auspicious colour in all Hindu rituals. In many regions of India, became associated with it, the bride dresses in red. Even Parsis, who came to India from Iran and settled down in the western state of Gujarat and adopted some of the customs of the Hindus, required that women wear red glass bangles. It is possible that the use of red in these rituals as well as in the **tika** emanated from the colour of sacrificial blood, or from the fact that red is the colour of rebirth, of rejuvenation, of life itself.

Hindu tradition, celebrated in classical art and literature as well as in folklore, prescribes several 'adornments' for a woman. The world-famous **Kama Sutra** refers to the complicated scents a woman should wear and their aphrodisiac effects. The frescoes of Ajanta and Ellora have paintings of women at their toilette. Several famous works of Kalidasa, the Shakespeare of India, make specific references to the **tika.**

Especially from the eleventh century onward, when Jayadeva's Gita **Govinda**—a great love poem celebrating the amours of Krishna and his favourite cow girl, Radha—became a deep influence on Hindu thought and life, a woman's repertoire of beauty aids gained a more definite place in Hindu literature and art. The *Gita* Govinda ("Songs of Govinda") was an expression of the Madhurabhakti cult, a new religious awakening, which spelt out the love of man for God as that between a woman and her beloved. It exalted sexual love and amorous play between Radha, the female archetype and Krishna, the male archetype. Radha was the individual soul yearning to merge with the universal soul—Krishna. Since the relationship was an amorous one, Radha's various adornments occupied an important place in the cult. She wore jewelled **tikas,** bangles, fine gold-worked garments and other ornaments. Her lips were red, her nails delicately tinted and her body faintly perfumed.

Later art and literature—the compositions written for classical Hindustani music, or the exquisite beautiful miniature paintings produced

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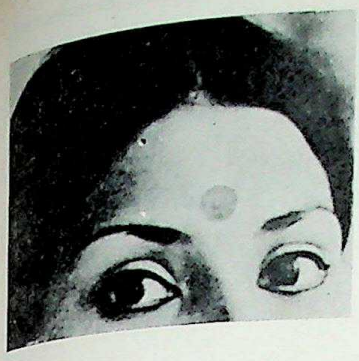

by generations of artists between the 15th and 18th centuries—continued to paint these adornments through the eyes of the artist. One composition, for instance, described Radha as "The one whose eyes are pink-tinged because of her amorous adventures in the night; the one who wears a gem-encrusted **tika** which glows like a flame..."

As time passed, 'adornments' became part and parcel of the lives of ordinary women and no more meant valuable jewellery. Millions of women wore **henna** or **mehndi** (a paste made from the leaves of the henna bush) to draw feathery, intricate red designs on the palms of their hands or feet; they wore beautiful woven flower garlands in the hair; kohl to add intensity to their eyes; glass bangles which left a tinkling train as they moved around the house; **tikas** of various shapes, and a thousand other ornaments made from precious metals and stones. Together, these adornments created an image of romantic womanhood which even today captures the heart of men in India.

The stringent edicts of a patriarchial society naturally implied that a woman wore all these only to entice her own "lord and master". So long as he lived, she had the right to deck herself, to tint her nails and lips, to wear all the sweet trinkets which indicated her right to romance.

Somewhere in the course of history, therefore, these adornments—and especially the **tika**—became synonymous with coverture which was considered the ultimate good luck for women in a totally male-oriented society. Since a woman's status and position in the community depended largely on the protection afforded to her by her husband, the symbols showing that a woman was indeed married and under the protection of man assumed tremendous importance for women in general. Indeed the bride wore a **tika** in the shape of a half moon or a sun to symbolize her wish for coverture, "till the sun and the moon continued to exist", or for ever. Naturally, when her husband died, a woman gave up wearing any adornment or **Shringar** (the word in Sanskrit itself has a dual meaning; adornment and romance). It followed that the Hindu woman wore a **tika** proudly as a sign of good luck in having her lord and master alive and fully capable of providing her with suitable status and necessary protection.

Later, the **tika** became a common feature of all women in India. It was not only symbolic of the wearer's good fortune but it was supposed to add lustre to a woman's personality as well as express her desire for an aura of auspiciousness. Women exchanged **tikas** to wish each other good luck. And once good luck became associated with it, the **tika** was used while welcoming a husband or son home from a victorious war, while sending away a daughter or sister to her new home—in fact to show goodwill toward anyone. Many foreign dignitaries, on arrival in India, are today greeted with a red **tika** on their forehead.

Today, **kumkum,** or the red powder used for making a **tika** on the forehead, has become an integral part of Hindu culture and way of life. Worship at household altars, at temples and shrines, involves applying a generous amount of **kumkum** on the deities. Weddings and sacred thread ceremonies use up a large quantity of the red powder, since each woman guest receives a **tika.** During spring, the season of new life, women visit each other's homes, putting **tikas** on their relations and friends, and exchanging sweets.

How is the powder made? Turmeric roots are soaked in water and peeled. Other spices are added to the peels and pounded with lemon juice. The mixture is applied in layers on the roots, making the roots deep red in colour. The roots then are pounded to obtain **kumkum.** In bygone eras, kumkum was also made from expensive saffron flowers.

But the tika is no more a Hindu custom alone. It is a part of any Indian woman's toilette, and the various substances used for its creation are put to more and more artistic uses. Gum is used to stick on jewels, precious and valuable, mica is used to produce colourful stick-on tikas and out of wax are created ever new ideas to decorate the forehead of a woman.

Women of all religions have today discovered it as an exciting beauty aid. Through a clever matching of the **tika** with the colour of their ensemble, or with the shade of their lipstick, they create very pleasing visual effects. They draw miniature patterns on foreheads (see sketches) or wear the traditional circular shape, depending on the shape of the face and the size of the forehead.

Many cosmetic manufacturers have brought out whole ranges of colours —from sizzling hot reds to the palest aquamarine and peach—for the fashion-conscious woman who wears each colour to blend with that of her sari.

With the spread of the custom among non-Hindu communities the tika's symbolism has also undergone a change. The wish for good luck is certainly associated with it, but it is more associated with coverture alone. Known by various names in different regions of the country—**pottu** in the South, **kumku** in the western state of Maharashtra, **sindoor** in Bengal, **tika** in the Hindi-speaking north, **chandlo** in Gujarat, **bindiya** in central India, and **tilak** in classical Sanskrit—it is now worn primarily as a beauty aid by the majority of Indian women.

BIDI

Common Man's Smoke

Bidi is a poor man's smoke in India. It is also rich man's fancy. Some of the richest marwari businessmen smoke bidis only. A bidi maker from Kanpur is patronized by marwari businessmen of Calcutta and he owns a palatial mansion—all made of white marble.

At least one billion bidis are sold every day in India.

Bidi industry is one of the largest Indian industries.

Bidi industry provides livelihood to 4 million workers and pays Rs 1000 millions in wages alone to workers.

Bidi industry annually buys tobacco worth Rs 600 million, spends another Rs 500 million on the purchase of wrapper leaves and pays every year Rs 60 million as freight charges to railways.

Bidi industry contributes Rs 570 million as taxes and duties to the government and earns Rs 2 million worth of foreign exchange from Singapore & Malaysia.

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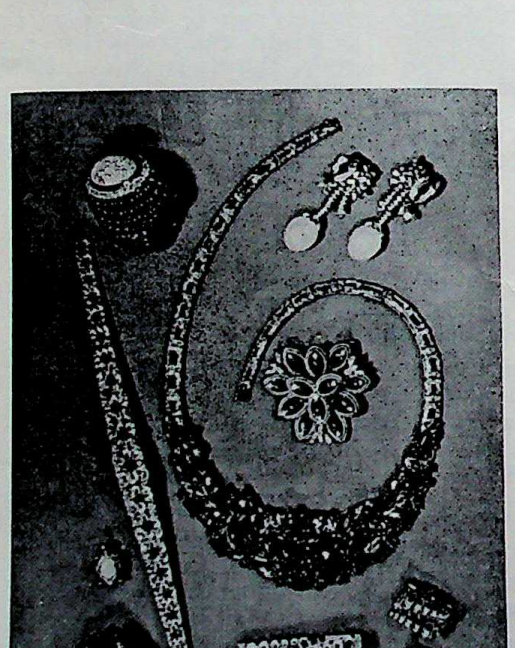

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KENYA

Asha Parekh in Nairobi

"Appear in Nude?...Never!" said India's super star Asha Parekh at a Nairobi Airport press conference soon after her arrival when she was suitably 'Africanised' with the presentation of a Kikuyu bead necklace and 'kiondo' basket by her impressario, Mr. Manubhai Patel.

The Emperor of Indian dancers, 'Natraj' Gopi Krishna did not escape the localisation treatment when he was too presented with a huge Masai dancing mask and cowhide shield and spear. Cheorographer Yogen Desai also took up the shield and appear to defend the folk dances from foreign erosion.

Answering a question about the new wave of Indian films, Asha who wore a shimmering South Indian yellow silk sari said, "This is a welcome move towards more realism and the new talent is very promising."

by
Kul Bhushan
Our Special Correspondent

Would you go along with them and appear in nude? I asked. "No, never." But she did not mind the challenge from the new finds and said she could hold on her own against all comers as she had done in the past.

The Asha Parekh troupe came to Kenya after a thumping success on the Continent and the U.K. where they have raised at least £22,000 for Bangla Desh and Adivasi children of India, who are among the poorest.

Gopi Krishna found Non-Indian audiences even more appreciative of his considerable talents than Indian. They give us more applause and even clap in the right places as they get to know the beats very soon."

Asha Parekh and Gopi Krishna. (Photo by Natwar Chudasama).

At University of Nairobi Cultural Festival. (Photo by Dwarka Marjaria).

Cherographer Yogen Desai said the troupe had pioneered new artform of tribal and ritual dances from Indian in addition to the classical dances and now they were being demanded round the world, by the impressario of Ravi Shanker—the famed sitarist.

"In Kampala, many Africans saw our shows and we were greatly encouraged by their response," he said.

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BENE-ISRAELIS

- The Indian Jews in Israel -

There are about 40,000 Marathi speaking and about 20,000 Malyalam speaking Jews in Israel. They are amongst the immigrants from the Indian Sub-Continent. Our special correspondent Kul Bhushan visited Israel and filed the following report.

ISRAEL

"We shall be eternally grateful to India", a middle aged Bene-Israeli, an Indian Jew from Ahmedabad, told me in Jerusalem, on my trip to the Holy Land.

"We have lived in peace in India for over 2,000 years and were given full freedom to practise our religion, our rites and never ill-treated."

"Indian Jews have had the opportunity of rising to some of the highest offices in India including the armed forces and have contributed their full measure as professionals and traders to development".

He quoted the example of Rear Admiral Ben Samson of the Indian Navy as an outstanding Indian Jew devoted and loyal to India. He mentioned the Sasoon family of Bombay, who had founded many charitable hospitals and schools.

"For our education, we have the Israelite High Schools in Mezagaon, Bombay; Hebrew is one of the accredited languages in Bombay University and our Synagogues are beautiful places of worship, especially the one in Poona", went on Mr Haim David Haims, who is honorary editor of SHOFAR, the magazine of the Federation of Indian Jews. Haims is a manager in one of the hotels in Jerusalem where I stayed for a few days.

In fact, he was the first person to greet me in Jerusalem when I arrived early in the morning after an overnight El Al flight from Nairobi.

He is one of the 40,000 strong Maharashtrian Jews who have settled down in Israel. There are another 20,000 Indian Jews from Cochin and on my way from Lod International Airport, a whole village of the Cochin Jews was pointed out to me. My guide told me these were rather 'backward' but the Maharashtrian Jews were more "with it".

"We left India with only twenty dollars sanctioned by the Indian Government for Jews leaving the country but we have no ill-feeling towards India", he said.

Having imbided the Indian flair for maths, Bene-Israelis were working in banks, El Al, the Israeli airline, in private firms as accountants and in hotels. They hold middle level white collar jobs or handyman blue collar jobs.

At the Ayelet Hashahar kibbutz in Upper Galilee in the shadow of Golan Heights, I met another pretty Indian waitress as soon as I went in for tea in a restaurant.

She welcomed me and chatted shyly of her new life in Israel. Her parents farmed poultry nearby and after her marriage to an Indian Jew, she had to divorce him and remarry an Israeli. She was happy now but had to work hard. She remembered her hometown Bombay but felt happier in Israel.

In her excitement, she burst out in Marathi with huge doses of Hebrew both of which were Greek to me.

Did she bring in any money from India? I asked. No, her parents were not allowed to but they brought in some gold. This solved the earlier querry in my mind about coming peniless from India

At the five star Dan Carmel Hotel in Haifa, my bags were carried by another Indian. In my room, he came out with his story. He was very critical of India. He claimed to have had a rough deal as after being chased away from Burma, he set up a shop in Calcutta which again faced problems when some people discriminated against him.

He was much happier in Israel. He worked hard but he had his own home and his sons were going to University. "In India, there is too much poverty. If Indians had good relations with Israel, they could have learnt a great deal especially the kibbutz and changed the desert into a garden as we have done", he said.

He thought kibbutz was the answer to India's mass unemployment and under-employment in the rural areas. He was also sarcastic about Indo-Arab friendship. "What has India gained from making friends with the Arabs? They did not come to her help in Bangla Desh war", he said.

I countered with the trade benefits India enjoyed with the Arab world from Aden to Morocco and Sudan to Syria. "What trade, India can have more trade with Israel and Jews all over the world than all her Arab trade", he shot back.

I was enjoying the friendly argument and so I brought in the discrimination the Indian Jews were facing in Israel. I had learnt of the protests of the Orthodox Jews who said Bene-Israelis were not real Jews because in India they had married outside their religion and had thus ceased to be true Zionists.

The Israel Parliament, Knesset, discussed the matter about a decade ago and passed a law that Bene-Israelis be accorded full rights of Jews since they had given up all they had to come to Israel.

He agreed with me and said this would cease in time to come especially when their children did well in studies and held top positions.

A medical student, Esther Kehimkar, said, "A complete novice to

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Israel life, and culture, an Indian student gradually learns to accept the new strange life. No sooner he lands here, he is faced with a common problem—Hebrew".

"He learns it in Ulpanim (Ministry of Absorption). He changes a lot during the three months he spends there. But yet not so much in his thoughts, . . . and he can still be distiguished from the others as an Indian because he is so Oriental".

Another students, Eva Isaac Bhonkar who studies English at Tel Aviv University, found Israel like the Tower of Babel when she was confronted with everybody speaking Hebrew.

"The language of my forefathers seemed strange to me. I hardly spoke, and Hebrew with great difficulty I remembered a few essential words I learnt at school. And for the first time in my life I blessed my Hebrew teacher in India".

She feels freed from the chains of good manners and etiquette by addressing elders and professors by their first names.

'Today I realise that inspite of my great love for my Mother India, I have learnt to like and admire Israel immensely and will serve it diligently and faithfully.

I pray with all to God, 'Oh Lord! Bless this land with Shalom (peace)."

And yet the Indian way of life imbided over 20 centuries dies hard. 'SHOFAR' the voice of Indian Jews is published in English, Hebrew and Marathi. A Marathi-Hbrew dictionary is being planned by one of its readers.

The Bene-Israelis are still proud of their Indian heritage. They want to pressurize Israeli Broadcasting and Television to broadcast at least one news bulletin in Marathi everyday. Indian classical dance recital was described as "a rare treat from India".

When a leading Indian industrialist Mr. Manohar S. Kirlosar visited Israel, they had a special reception for him and reprinted his impressions of their new country is SHOFAR.

At a conference of Indian Jewish students, it was resolved to do everything possible to make the Israeli public aware of the ancient Indian Jewish traditions and to form an orchestra in the Indian classical style.

And they have problems as well. SHOFAR agrees with the Black Panthers about the discrimination against Oriental Jews but not with their methods, and cautions the young blood to refrain from Black Panther activities.

A leading Indian Jew, Mr Aharon Nissim declared last year, "We are not second class citizens but seventh grade ones. We were discriminated against and would have to unite to demand our rights, which seem to be the privilege of the European Jews".

Last May, SHOFAR declared, "The steady flow of immigrants from India would double or treble if unrestricted immigration is permitted by the Jewish Agency. It is a fundamental right of every Jew to immigrate to Israel but why does the Jewish Agency still deprive many of the Indian Jews in enjoying this privilege."?

The twin loyalties of Bene-Israelis are well illustrated by their stand on the events leading to the birth of Bangla Desh.

"What Hitler did to Jews of Europe was enacted to perfection by Yahya Khan speedily before the very patronage of United Nations.

"Indira had no other alternative but to assume the glorious role of the famous Jhansi Ki Rani and teach a lesson to Yahya, the Changis Khan of to-day, so that she could lead the Bangla Desh freedom fighters to victory. This is why India was at war with Pakistan.

"The wisemen of the United Nations dominated and attracted by the oil wealth of the Arab Nations have given enough headaches to Israel and the Indian Government too played a negative role against Israel although it would have easily ermained neutral in the conflict between the Arab and Israel.

"Indira has aleardy burnt her fingers by sending her representative to Khartoum Conference and now we will wait and watch how these Arab friends of India vote in United Nations.

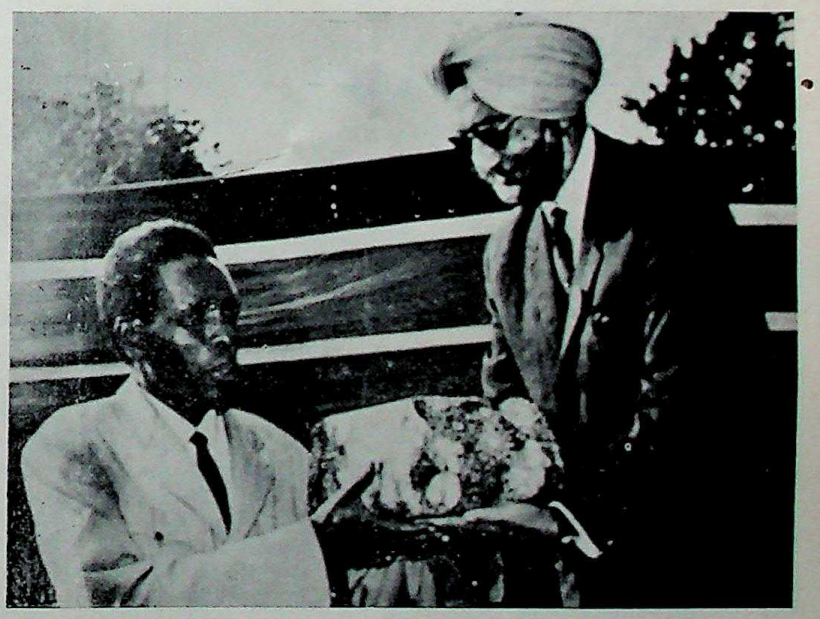
Pakistan above all is their co-religionist and they will proclaim from the top of their minarets that Islam is in danger and thus gain their sympathy easily.

Indian's decision like Israel's, to strike first, a stunning blow on the enemy was the right one, and has paid its dividents tenfold. From now on India like Israel will always have to be prepared against Islamic aggression which by itself is an impotent threat but for its 'bigger brothers'.

"Debates in the United Ntaions over Kashmir ended with both sides remaining 'status quo' on the borders they held. Similarly, we hope and pray sincerely that they will end also for Israel likewise.

"May our common enemies and dangers from them bring us closer together is our fervent prayer to God. Jai Israel! Jai Hind!".—**Kul Bhushan.**

GIFT FOR SCHOOL



The High Commissioner of India, Sardar Gurbachan Singh, recently inaugurated a new wing of the Kerwa Primary School in Kikuyu. Picture shows Sardar Gurbachan Singh presenting a set of books on India for the School Library.

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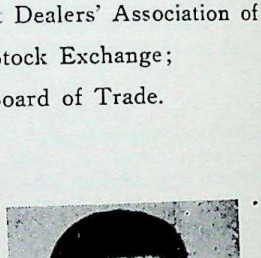

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Uganda Asians

61 Asians disembarked from S.S. Karanja and were on their way to Uganda. Our correspondent, Kul Bhushan met the group at the Nairobi Railway Station and interviewed some of them.

(The group was refused entry in Uganda and it returned to Bombay on S. S. Karanja. The Indian authorities granted temporary Visas to non-Indian nationals in order to aleviate their hardship.).

UGANDA

Under alert eyes of Kenya Police and Immigration officers, a motley group of 61 bedraggled Asians steamed into Nairobi Railway Station from Mombasa recently enrroute to Uganda —still 'home' for many of them. They disembarked from S.S. Karanja which brought them from India.

Chic college graduates going to meet their parents mingled with rustic families enjoining their breadwinners in Uganda. Some were on their first 'foreign' trip to visit their relatives and were almost peniless and unable to pay their railfares.

Little tots moaned for food as the party settled itself at the extreme end of the platform cordoned off by watchful police & immigration officers in plain clothes. It was early morning & mothers unwrapped food packets to give breakfast to children beside shunting trains.

Sitting atop their trunks and hand baggage, some pondered over their future or tried to figure out the immediate problem of finding some cash for their rail tickets.

"Would they allow us into Uganda?" was the question that still pestered most of them. They held Ugandan, Indian, British or Pakistani passports—and they wondered how long would they stay in the country of destination.

They were all very appreciative of the cooperation and politeness of the Kenyan police and immigration officers.

Mr. D. K. Ngini, the Deputy Director General of the E.A. Railways accompanied by four other top railway officials was at the platform to sort out their ticketing problems. An impromtu ticket office was set up on the platform with a booking clerk to issue them with tickets as soon as they could produce or borrow any cash from their friends or among themselves.

British Passport holder Rasiklal T. Nathwani, a Uganda resident, had been given a visitor's pass to see his parents. He was not sure whether he would be able to go back and finish his degree at a Bombay college after the recent developments in Uganda.

Weatherbeaten Swaran Singh, 46, was coming on holiday to Uganda for the first time to live with his nephew, a mason in Kmpala. He felt he had been treated like a prisoner during the two days he spent on the 'Karanja' berthed in Mombasa.

Pretty Pramila D. Patel, a Physics and Chemistry graduate from Bombay, was going to see her parents. "Despite the news I wanted to go back to my parents", she told me, "I'll go where they go but I'm definitely not staying in Uganda. We have to go away".

Vasant H. Thakrar, another B.Sc. student, said the Kenyan customs authorities had been very considerate to them and let them through without any delay or trouble.

by

KUL BHUSHAN

"On board the ship, they were talking of taking us to Durban but a representative of the British High Commission told us to have patience and then we were given these transit visas through Kenya", he told me.

Accompanied by her four children ranging from two to nine, Mrs Ranjit Kaur was on her first 'foreign' trip to join her husband, Pradeep Singh, who had come from Jullundhar in East Punjab.

"In Karachi, we wanted to go back but the Pakistani people did not allow us to return by ship or air although the ship stopped an extra day for us. Then we were allowed to go on to Mombasa. We had no money—only £3 the Indian Government allows us to take away and that was spent in giving injections to the kids who fell ill".

John C. Pereira, an undergraduate from Goa, was going to Masaka to attend the wedding of his brother who is a teacher there. On his first trip from his homeland, India, John found the going "rather rough".

He hoped things would be sorted out when he reached Uganda. Now he wanted to go back to Goa.

Mrs Khatijabai Karamali was on holiday with her husband and three children in India when the Uganda crisis erupted. In Pakistan, leaving his wife and three daughters in Karachi, the husband flew back to his shop in Angora near Mbale. The wife and children were going back but apprehensive of their future as the children were Ugandans while she had an Indian passport.

"What is our future? Where is our home . . . we don't know", said Mrs Karamali.

Then Kampala UP train steamed in at the platform and the Group was aborad the railroad that their forefathers helped to build at the turn of the century which was now taking them on their last journey to their 'home'.

* * *

COMING YOUR WAY, This Man. Jagdish Pandya is positively dangerous for you if you suffer from chest pains, stomach aches and/or asthama. He warns people with these ailments not to attend his three hour man show which have been mowing audiences in E. Africa recently.

He reports cases of people being rushed to hospitals when they could not withstand the Niagara of laughter which flows from his performances.

His shows in E. Africa drew full houses with his antics which included singing, dancing, acting and mimickry. Starting and the ripe old age of nine to entertain people, he already claims 19 years experience in showbiz—including film acting. He is now on a world trip which will bring him to the Far East very soon.

In Tanzania he reported the case of a person who had a car accident which broke his ribs. After being released from the hospital, he came to watch the show. He could not stand it and had to be hurried back to his hospital bed as the ribs literally cracked up again.

You have been warned!

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MALAYSIA / SINGAPORE

New High Commissioner

It is a matter for great satisfaction that under the new Indian High Commissioner to Malaysia, Shri Avtar Krishna Dar, the ties of friendship and co-operation between the two countries have continued to grow as strongly and steadily as ever before. Mr Dar arrived in the Malaysian capital in May 1972. He presented his credentials to His Majesty the Yang di-Pertuan Agong (Paramount Ruler) of Malaysia at the Istana in Kuala Lumpur on May 26, and five days later, paid his first courtesy call on the Malaysian Prime Minister, Tun Abdul Razak bin Datuk Hussein at his office.

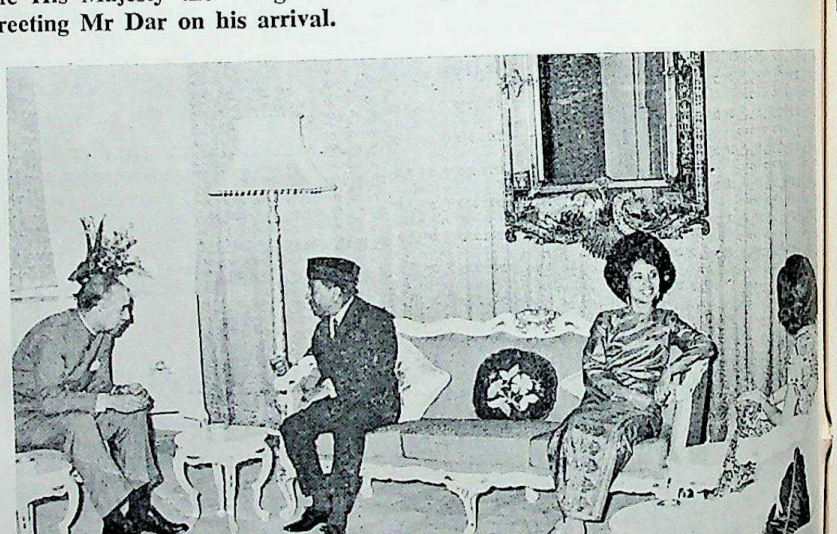
The Dars took to Malaysia as ducks take to water. Neither of them is a stranger to these parts. Mr Dar was the First Secretary (Commercial) in Singapore from 1957 to 1959. During that period, both he and his wife had ample opportunities to come into contact with the local people and to watch the developments in this region.

by
G. S. Muthukrishnan,
Our correspondent

Well, the presentation of credentials by Mr Dar to His Majesty the Malaysian King on May 26 was an occasion for both to stress the many ties that strongly bind the two nations together, and to pledge to further consolidate them. Mr Dar in his address to His Majesty described the ties as "historic and traditionally cordial," and assured that it would be his "constant endeavour to further develop and enlarge all practicable areas of co-operation between our two countries for mutual advantage." Such a task, he said, would indeed be in conformity with our necessary responsibilities for preserving and strengthening the peace so essential for achieving the legitimate aspirations of our people for a better and fuller life."

Replying, His Majesty said India and Malaysia were two nations with strong ties of friendship stretching far into history, and hoped that during Mr Dar's tenure of office "the close and cordial relations which exist between us will be further strengthened." His Majesty was happy to note that India had supported the efforts of Malaysia and the other countries of ASEAN (Indonesia, the Philippines, Thailand and Singapore) "to achieve a zone of peace, freedom and neutrality in Southeast Asia," and hoped that the neutralisation of Southeast Asia would be a "reality in the not too distant future."

The new Indian High Commissioner to Malaysia, Shri A. K. Dar, paid a courtesy call on Prime Minister Tun Abdul Razak, soon after presenting his credentials to the His Majesty the Yang di-Petuan Agong. Picture shows Tun Abdul Razak greeting Mr Dar on his arrival.



Their Majesties the Yang di-Pertuan Agong and the Raja Permaisuri Agong received the new Indian High Commissioner to Malaysia, Shri A. K. Dar and his wife, in audience at the Istana Negara in Kuala Lumpur. Picture taken on the occasion shows (from left): Shri Dar; His Majesty the Yang di-Pertuan Agong; Her Majesty the Raja Permaisuri Agong; and Mrs Dar.

25th Anniversary

Again, on the 25th anniversary of Indian Independence, the Indian diplomat reiterated the goodwill, growing collaboration and friendship between the two countries. In a message on the occasion, Mr Dar said: "India like Malaysia is

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pluralistic open society, within the rule of law, which is wedded to parliamentary democracy and devoted to securing a fuller and better quality of life for its people. • Also like Malaysia, India follows a non-aligned policy which aims at expanding zones of peace based on the aovereign equality of all nations and without the prejudiced restraints of discrimination between human beings. Additionally, India like Malaysia is a developing country which looks forward to sharing experiences with like-minded developing countries..."

Joint Venture

With such close and cordial relations existing between Malaysia and India, it was no wonder that when the Malaysian Prime Minister Tun Abdul Razak officially declared open the M$18.2 million India-Malaysia Textiles Berhad (Berhad is Malay for Limited) at Butterworth on the Malaysian mainland opposite Penang Island, President Giri and Prime Minister Mrs Gandhi sent congratulatory messages. President Giri in his message hoped that "this joint venturn will further strengthen the close

V. L. Kandan from Indonesia.

bonds of friendship so happily existing between our two people." Mrs Gandhi in her message pointed out that the spirit of co-operation and partnership which had led to the establishment of the India-Malaysia textile mill reflected the close and friendly relations between the two countries. She hoped that the Indian nationals working with their Malaysian brothers would be inspired by a spirit of comradeship.

K. K. Birla from India.

The composite mill, located on a 43 acre site in the Mak Mandin Industrial Estate in Butterworth, is a joint venture between Birlas and Malaysian enterpreneurs. Birlas hold 40 per cent of the shares, while the majority share of 51 per cent is held by the Malaysian public, with the balance of nine percent being subscribed by the International Finance Corporation (World Bank Group) of New York. Birlas also provid the management and technical expertise for the mill. Indian directors are Mr K. K. Birla (second son of Mr G. D. Birla); Mr B. N. Birla (no relation of the Birlas), managing director; Mr T. K. Menon (formerly of Air India); and Mr M. D. Dalmia. The other four directors are Malaysians, of whom one is the chairman. Senior Indian executives are: Mr H. C. Hurkat, deputy general manager; Mr R. K. Bnootra, chief sales managers, Mr R. C. Mehta, secretary and finance manager; and Mr T. N. Srivastava, production manager. Equipped with 10,500 spindles and 270 looms, the mill is capable of producing six million yards of syntnetic and manmade fibre fabrics annually valued at M$12.7 million.

Mrs Dar

And now, a word about Mrs Dar. She is a daughter of Mrs Vijayalakshmi Pandit, the illustrious sister of the late Prime Minister Jawaharlal Nehru. She met Mr Dar while he was working with her mother who was then President of the UN General Assembly. For some years, Mrs Dar stayed with Nehru and her cousin Indira, now Prime Minister.

Although she is interested in politics, Mrs Dar says she is not politicaly ambitious. "I leave all the politics to my husband. Perhaps in later years I might change my mind." But diplomacy is in her blood, and and the experience she is gaining as a diplomat's wife, will surely stand her in good stead as and when she elects to enter politics, and follow the footsteps of her mother and cousin.

Malaysian Indian Congress

Tun V. T. Sambanthan reiterated that he would step down from the MIC presidency in June next year.

He said this in reply to a question by the Press after the MIC's Central Working Committee meeting.

The June deadline is Tun Abdul Razak's compromise solution made in March this year following a challenge for the presidency by Tan Sri Manickavasagam, the party's vice-president.

The verbal war between the two contenders and their supporters however, continued.

The meeting which had been postponed on four occasions was held at the MIC headquarters in Jalan Maxwell while more than 1,000 members waited outside.

All through the seven-hour meeting, police stood by to prevent any trouble. Security guards allowed only members with passes into the building compound.

The members from other States, came prepared with posters and placards, most which proclaimed support for Tan Sri Manickavasagam.

They carried these outside the compound while the meeting was in progress.

Apart from a small scuffle outside the gates just before the meeting started, there were no incidents.

Newsmen, who were also not alowed into the compound, were called in just before 5 pm for a Press conference by Tun Sambanthan.

He said: "We had a very good discussion. A number of problems were discussed and it was felt that the committee should meet more often in future as there is so much to be done.

"We are now getting down to constructive endeavour."

He said the suspension of Mr S. Govindasamy, a committee member which he imposed two months ago, had been lifted.

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He announced that a nominated member of the committee, Mr K. Nadeson Chettiar from Johore Bahru, whose nomination was withdrawn two months ago, was reinstated.

Two others from Negri Sembilan, Mr A. Ponniah and Mr K. R. Shanmugam, however would have to appeal to him before their suspension could be considered.

Tun Sambanthan said four Negri Sembilan branch members, Mr G. Sivalingam, Mr K. S. Maniam, Mr N. Vadivelu and Mr K. S. Chinniah, who were also under suspension, have been asked to appeal.

He added that there were still a "backlog of things" which the MIC had to consider. "It has taken time to come this far," he said.

When asked if he would step down in June, he said: "You know what Tun Razak said."

Questioned further whether that decision is still on, he answered: "Yes."

The meeting was adjourned to next month when party matters concerning Negri Sembilan and Penang as well the general assembly, would be discusssed.

Golden splendour of a bridal hand . . .

Housewife Mrs Rheeta Khattar was the centre of attention at the fashion parade of the Asian Women's Welfare Association recently in Singapore.

And no wonder.

Clad in a traditional Indian bridal costume of coral red and gold brocade, complete with wedding jewellery, she was a sight to behold.

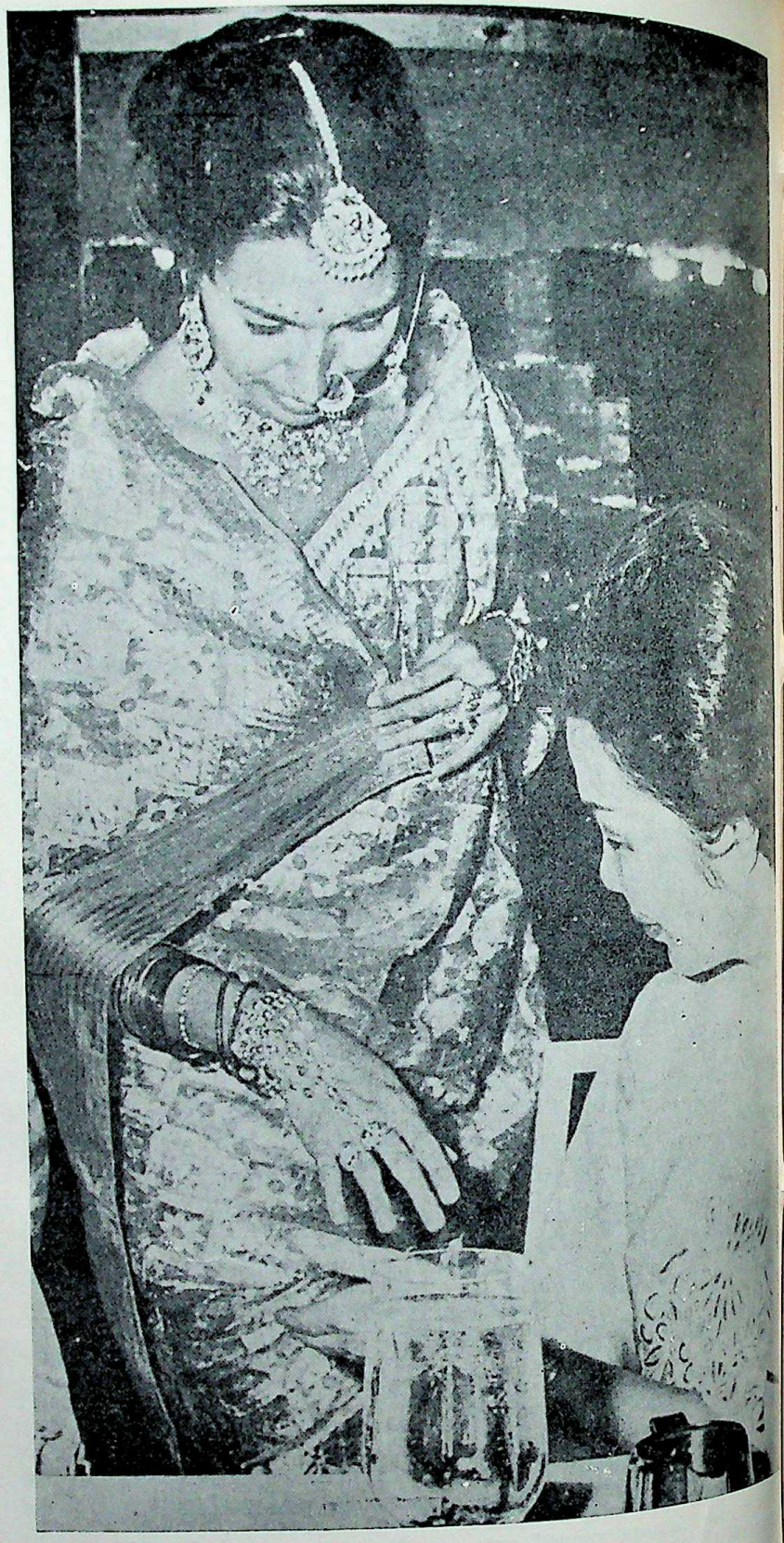
What really caught the eye of the First Lady, Mrs Sheares' was the Hath Phool, a combination ring-bracelet in gold, that adorned Rheeta's hand.

The ornament is part of the bridal finery which includes a tikka (head-piece) and Naath (nose-ring) worn by traditional Indian brides.

Other outfits

The outfit was one of 30 shown at the parade by 16 members of the association, including Rheeta. The parade highlighted the association's lunch in honour of its patron Mrs Sheares.

Other outfits shown included the Burmese national costume, evening wear and day clothes and worn with matching jewellery.



Earlier, the First Lady presented a $4,500 cheque to the Tampines Children's Home and another for $1000 to the Children's Society.

The money was part of the $17,000 raised by the association at a recent dinner.

The rest of the money will go into the society's welfare fund to help underprivileged school children, the Yew Tee home for the aged and other charities.

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VIENTIANE / LAOS

Indian Merchants Association Election

The Indian Merchants Association elected Mr Pooranmal Kedia as its new General Secretary. Mr Kedia hails from Rajasthan and came to Laos in 1958. Since then he has been living here. Mr Kedia has been a leading public service man in Laos and is always the first with his time and money whenever relief work is needed. Mr B. N. Shewak was elected the new President. Mr Shewak came to Laos in 1966 and is in import & retail trade business. The outgoing President of IMA, Mr Thadani was awarded a decoration by His Majesty the King of Laos for the relief work done by the Indian community under Mr Thadani's leadership during recent floods. Messrs Balani and Lalwani are other office holders to be elected this year.

The IMA organised a cocktail party at the occasion which was widely attended and vastly enjoyed by all present.—**J. T. Sharma.**

Mr Pooranmal Kedia

Mr Hashomal Thadani

Mr B. N. Shewak

Mr B. G. Balani

A group of Indian at a cocktail party organised by Indian Merchants Association at Lane Xane Hotel.

Mr R. T. Lalwani

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INDONESIA

The first joint India-Indonesia venture has come into being. It will be known as P. T. Zenith Steel Indonesia, and is being participated by the Birla group from India and H. M. Mahtani group as the local partners. This joint venture will manufacture steel water pipes among other things. This company was formed in the month of March 1972.

This is the first step taken by the Indian community in Indonesia to venture into industry from trade, with more to follow. A cocktail party was thrown by Mr H. M. Mahtani at his residence to celebrate the formation of the company.

On the social side the Indian community celebrated the birthday of Lord Krishna with a great pomp and show. Celebrations were held at the Shanti Mandir and continued for over 24 hours. The following morning, Monk Amogadas of the Krisna Consciousness held a function at the Gandhi Memorial School.

Earlier the Silver Jubilee of the Indian Independence was celebrated. The ambassador of India, Mr N. B. Menon and Mrs Menon held a buffet dinner in their garden. The dinner was attended by many local VIPs and members of the Indian community. The celebrations were also held by the Young Ladies Group who organised a fancy dress programme.

Murli D. Tolani

* * *

Our correspondent Murli Tolani with the ambassador Menon at the latter's dinner party.

Snapshot of the Young Ladies Group—who organised a fancy dress programme.

GUYANA

Non-Aligned Conference in Guyana

Guyana became the hub of activity and centre of world politics for 4 days; August 8-11th inclusive when nearly 70 Non-Aligned Nations met here to discuss various problems in a friendly atmosphere. The Chairman of the Conference was Hon. Sridath Ramphal, Guyana's very able and dynamic Foreign Minister.

Of course, Indian delegation led by Hon. Sardar Sarwan Singh was here, and made its fullest contribution. Hon. Sarwan Singh as the Chairman of Economic Committee made full impact on the Conference and made his wide experience felt at this August body. Guyana's Prime Minister opened the Conference with a most brilliant address which impressed the delegates very highly.

Saint Kessavdass of Mysore

For the past one month Guyana has been transformed into a great Yag, since the arrival of this great soul from India, sponsored by Sanatam Dharm Maha Sabha led by its President Shri Sase Narain, Hon speaker of National Assembly. Almost every day people from all walks of life and of all faiths and creeds have been assembling to hear his lecture, much to their pleasant surprise, for it seems that no one has so far been able to take people unto such high plane of consciousness and made them taste the nectar of spirtuality as this great soul has been able to do with his down-to-earth sincerity and purity. Indeed he seems to be the Spiritual Messenger for everyone. Many who heard him say that they could find no words to describe this great soul. Indeed that is how everyone seems to feel as soon as they come into contact with him.

So, it is with much sadness that we shall say farewell to this holy Saint Kessavdasji and sincerely hope for his return to Guyana in the not too distant future—**Roopa Thani.**

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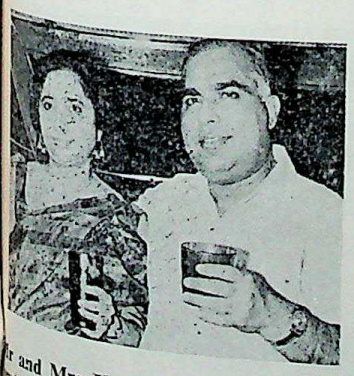
HONG KONG

The Indian community in Hongkong launched its year long celebrations of the Silver Jubilee of the Indian Independence. The celebrations were organised by a special committee whose convenor is the Commissioner of India and which is comprised of 24 organisations—both known and unknown—of the Indian community. The Commissioner put the entire operations on war footing and managed to call out on elaborate programme.

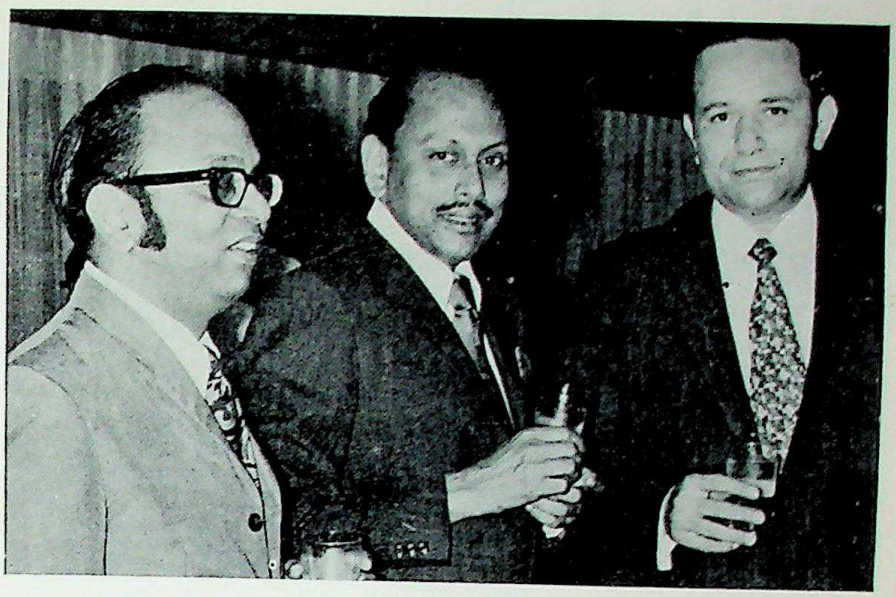
Ustad Vilayat Khan was invited from India to give Sitar recital. The Ustad gave 2 performances and he received applause from critics and friends alike. Later the famous Ranga Shri Ballet Group of Gwalior came to Hongkong and gave one performance at the packed city hall. Folk dances captured hearts of audiance who gave wild applause on more than one occasion.

On August 14, the Commissioner of India hosted a cocktail party at the Hilton Hotel. Over 500 guests attended that party. Later, the Indian Chamber of Commerce threw in a free movie show for Indians which was enjoyed by all those who attended it.

Two members of the Indian Commission were bereaved last month. First Secretary Sharma and another First Secretary Jhulka, both lost their fathers. Senior Jhulka expired at Hongkong and large member of friends turned up at the cremation ceremony. Our sincere condolences to M/s. Sharma and Jhulka and our prayers go for peace of the departed souls.



Mr and Mrs K. P. Mirchandani celebrated their 10th wedding anniversary aboard "Shakuntala". Many friends joined the happy occasion.



THE BIG $ THREE—Seen at a recent get-together are L to R: P. M. Trilokekar of Bank of India, J. P. Moses of I.O.B. and R.K. Sood of United Commercial Bank.

Baby Kiran Ranjit Bhawanani celebrated her birthday at Hugos Room, Hyatt Hotel. Mum Indu is helping her to cut birthday cake.

Baby Nandarani celebrated her birthday recently with her friends. Seen also here are her parents Vindri and Raj.

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Musical Evening at Hyatt

Famous play back singer and music director Bulo C. Rani with other artists was recently in the colony.

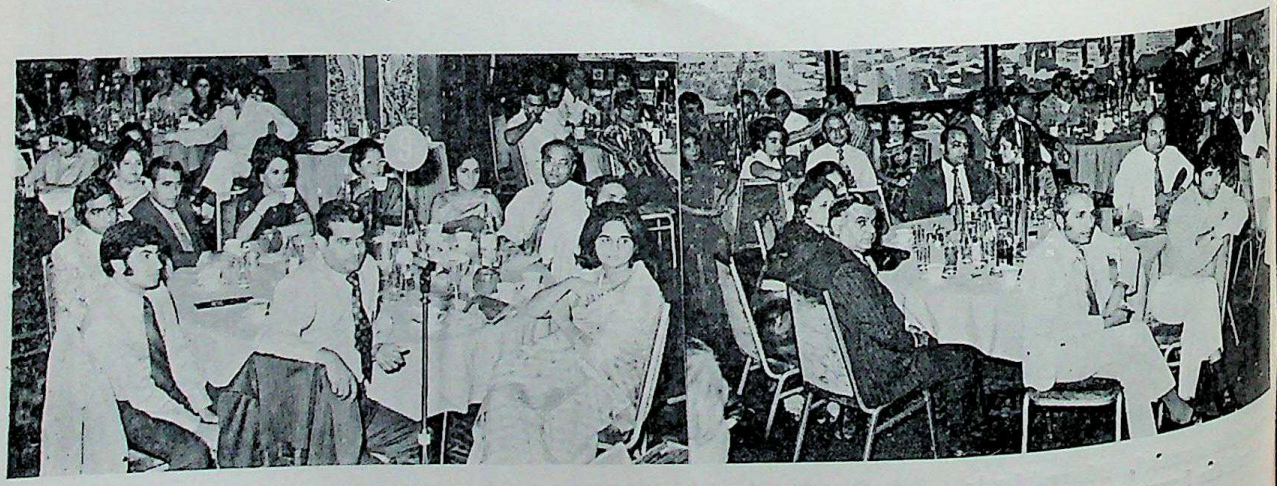
A dinner cum musical party was organised at the Ball Room of the Hyatt Hotel on 15th September. The programme went on upto 2.30 in the morning. The participants were so much carried away with fine presentation that they showed appreciation by pleadging big sums of money to hear their favourite songs.

Once again by popular demand a second musical Evening was organised at Hyatt Hotel on 23rd September. There was accommodation for 500 people but so great was the response that 700 were admitted. But people still kept coming and finally "House Full" board was posted on door and nearly 300 people went back. Mr J. Mulchand thanked the artists on behalf of the community. Madhoo Panjabi, Peter Raney, Bob Baharani and Sunder Dadlani desereve congratulations for making perfect arrengements in the Hayatt Ball Room.

The singing group from L to R: Savtri Gurbuxani, Vidya Gurbuxani, Joyti Motwani, Ram Navani, Bulo C. Rani and Chandru Gurbuxani on Tabla.

Mr Gopal Gurbuxani introduced the artists.

Mr J. Mulchand thanked the artists on behalf of Indian community in Hong Kong.



Participants enjoying musical evening.

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SUDAN

Indian community in Khartoum assembled at the Embassy premises to celebrate 25th Anniversary of India's Independence on the 15th August, 1972.

H. E. Shri K. L. Dalal, Ambassador of India in Sudan read out the messages of President and Prime Minister.

H. E. Shri K. L. Dalal, Ambassador of India in Khartoum reading President's message to Indian community assembled at Chancery Building to celebrate 25th Anniversary of India's Independence. (photo by Jagit Singh).

Another view of gathering. H.E. Shri K. L. Dalal in the centre. (Photo by Jagit Singh).

ICE HOUSE STREET EFFECT

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GLEANINGS FROM INDIAN PRESS

OBITUARY

● P. T. George — The Malayalam short-story writer, was drowned in the Meenachil river at Pulikuttyssery.

He is survived by his wife and three children

● Ustad Alauddin Khan, the 110-year-old sarod maestro of India, died at his residence at Maihar in Madhya Pradesh on Sept. 6. It was at 11-10 that night that the renowned artiste lost an 11-week grim battle with death. He had been seriously ill since June last and was in coma, for long periods.

Born in the erstwhile Tripura State in 1862, Ustad Allauddin Khan had entertained millions of people in India and abroad.

Affectionately known as Baba, the maestro had learnt instrumental music, specialising in sarod, while he was in his teens. At 18 he could play with ease on practically all instruments, including the harmonium.

A recipient of Padma Bhushan, Allauddin Khan had lived in Maihar as the "rajguru," the principal musician, in the court of the then Maharaja who had invited him to the State over 50 years ago. The Ustad's son, Ali Akbar, and son-in-law, Ravi Shankar, share between them the country's top positions in sarod and sitar, besides having earned international fame.

Alauddin Khan

● The body of King Jigme Dorji Wangchuk of Bhutan, who died in a British doctor's car in Nairobi, was flown to Thimpu, the mountain kingdom's capital, by a special Indian Air Force plane at the weekend. The day of cremation was not announced. Sometimes the body is kept for weeks pending the fixation of an auspicious date.

King Jigme Dorji Wangchuk

The King, who was only 43, had done much to modernise his Himalayan State and to his credit were many reforms, such as abolition of slavery and landlordism, equal rights for women, suspension of capital punishment and discontinuance of prostration in royal presence.

Despite being brought up in a traditionally harsh and feudal world, the Druk Gyalpo (Precious Ruler of the Dragon People), as he was known among his people, treated his subjects as human beings in sharp contrast to his father who was something of a tyrant. He mixed freely with officials and spoke freely to the lowliest of the people in his land. While women hid their faces in his father's presence, he stood like any other man before them. To reduce prejudice against slaves (he had freed 5,000 of them during his reign) he employed them as his personal servants.

The late King had developed a strong friendship towards India and had always supported this country and its causes. In separate messages of condolence to the Queen and the new King (Crown Prince Jigme Singhye Wangchuk) Prime Minister Indira Gandhi and President V. V. Giri paid tributes to the late King's patriotism and statesmanship and said: "Bhutan has lost a great monarch and a staunch friend."

HONOURS

Mrs Mary Clubwala Jadhav (64), the prominent social worker, has just been awarded the newly inaugurated Outstanding Service Award of the International Council of Social Welfare. The award was presented to her on August 14 at the 16th International Conference on Social Welfare at the Hague.

Mrs Jadhav

The name of Mary Clubwala Jadhav is inseparable from the story of social work, and especially child care, in India over the past several decades. She has been a pioneer in the field of institutional care of

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Gleanings from Indian Press

children and founded the Guild of Service in Madras to further the cause of child welfare. A warm-hearted personality, Mrs Jadhav's home in Madras has long been a centre for social welfare activity.

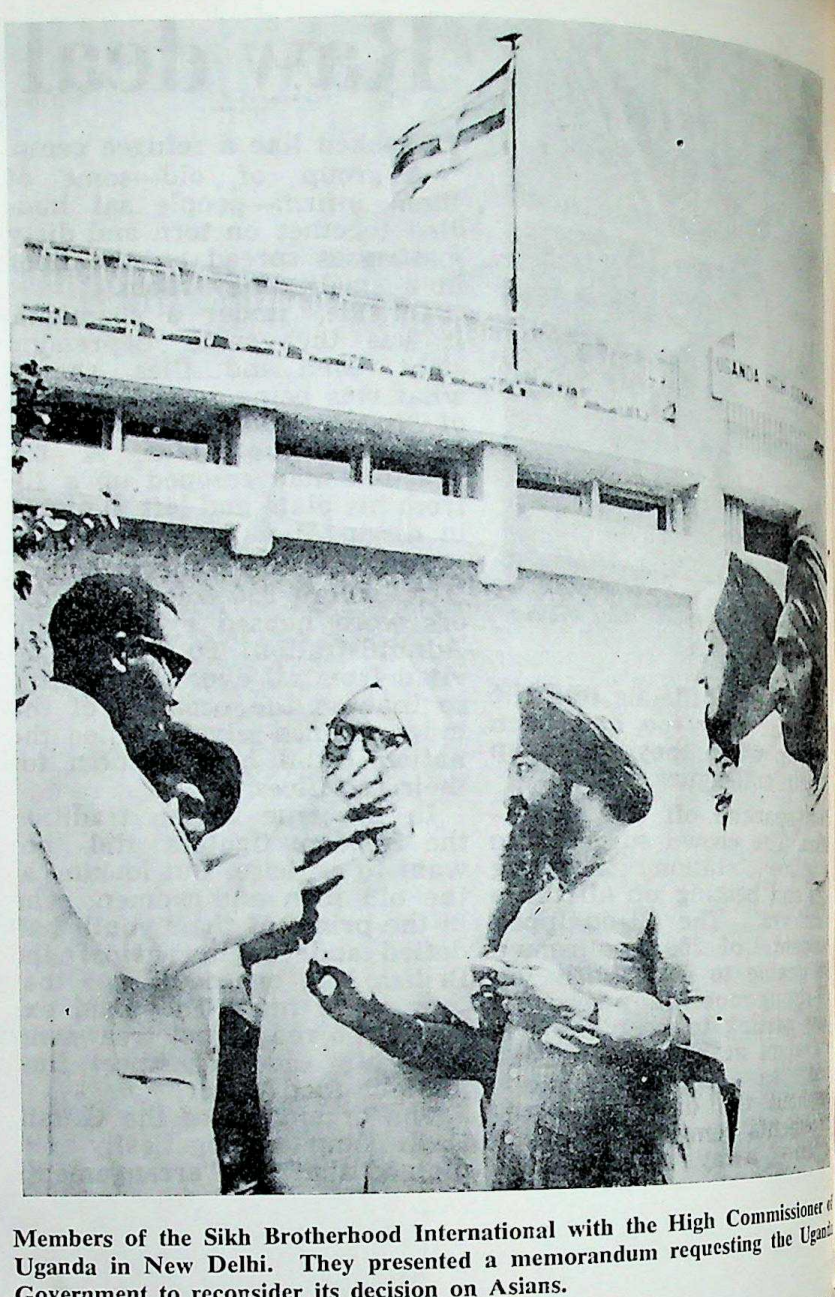
Mary Clubwala Jadhav is at present president of the Indian Council of Social Welfare and Vice-President of the Madras Parsi Anjuman. She has been associated with innumerable welfare and women and children's organisations and was a popular Sheriff of Madras in 1956-57.

A life member of the Indian Council of Child Welfare, she has taken a great deal of interest in child guidance, is the founder of the Juvenile Guidance Bureau and was for some time presiding magistrate in the Madras Juvenile Court.

Another area of work to which she has devoted herself has been the welfare of the mentally retarded.

* * *

Dr Shantilal Shah, well-known heart specialist of Bombay, has been elected a corresponding member of the British Cardiac Society. Dr Shah is the second Indian to be honoured thus.



Members of the Sikh Brotherhood International with the High Commissioner of Uganda in New Delhi. They presented a memorandum requesting the Uganda Government to reconsider its decision on Asians.

INTERNATIONAL

50 p.c. Indian scientists abroad returned in '71

Despite efforts being made by the Government of India to make it attractive for Indian scientists abroad to return home, only about half the number of those who enrolled themselves in the National Register of Scientific and Technical Personnel during 1971 have actually returned home.

Doctors, so far, have shown the highest proportion of return i.e. 54 per cent. Of the 3,385 doctors who were to come back during 1971, 1835 had actually returned by the beginning of this year. As many as 66 per cent were in Britain.

Some doctors who came back to work in India returned abroad again. Their exact number is not available but about 125 specialists are said to have returned to work abroad mainly because they were not able to find "suitable" jobs in India.

Some of them were not willing to work in district town hospitals because they found facilities for research and practice there inadequate. Jobs in hospitals in metropolitan towns are sought after. But there are usually a large number of claimants.

Engineers have generally shown a disinclination to return to India. Only fortyeight per cent of those who enrolled have come back. This may be due to chronic unemployment among engineers. But there appears to be even greater disinclination among social scientists and business administrators to return to India.

Only 34 per cent business administrators and 42 per cent of social scientists who enrolled in the National Register of Scientific and Technical Personnel up to the beginning of this year have come back. Most of them are in the U.S. where there is scope for jobs and better remuneration.

The largest number of Indian scientists, other than doctors go to the U.S. for advanced studies. Of those who registered themselves for jobs in India during 1971, 46 per cent were in the U.S., 28 per cent in Britain, 10 per cent in Canada and 12 per cent in Germany and other European countries. The total number of Indian scientists abroad who have enrolled in the National Register stood at 17,467 at the beginning of this year. Those who enrolled themselves during 1971 numbered 835.

Indo-Pak Hockey

Mr S. M. Ayub, Vice-President of the Pakistan Hockey Federation, has appealed to his government to invite the Indian hockey team to Pakistan before the Munich Olympics, according to "Dawn".

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Gleanings from Indian Press

The English daily quoted the vice-president as saying "the standard of hockey in India and Pakistan has deteriorated because these two world class teams have not played with each other, whereas the European teams are constantly undertaking foreign tours and are playing top teams."

The signing of the Simla accord was a happy augury for hockey, he said.

Opinion Poll Of Indian Residents

To stay or not to stay

A majority of Indian immigrants living in the New York City area plans to return to India, while only a very small number of them intends to settle down permanently.

Some of the Indian residents would return home after fulfilling what they consider their chief goal in coming to the United States. Some would return because of gloomy prospects there, and a few because of their children, whom they would prefer to rear and educate in India. A small minority is undecided.

These are the findings of an India Abroad survey conducted last month by a random polling of 131 Indian residents in the New York City area. Here are the details and the analysis.

Eighty-seven per cent of Indian immigrants in the New York City area have been in the United States for less than five years. Ten per cent for more than five years, and only three per cent for longer than ten years.

Forty-nine per cent plan to return to India eventually, eighteen per cent have decided to settle here permanently, while thirty-three per cent are undecided.

Most Indians come to the United States with three main motivations—financial, educational, professional. Sixty-five per cent of those who plan to return would do so as soon as their motives are satisfied.

Sixty-eight per cent set a time limit of five years for gaining their coveted goals, twenty-one per cent consider a ten year period enough while eleven per cent are unsure of the time.

Eighteen per cent of the residents agreed that by 1975 they could get a satisfactory job in India or start a business of their own.

Concerned about the future of their children, eight per cent of the residents would prefer to avoid educating their children here, because of the widespread use of drugs by students, and would return to India.

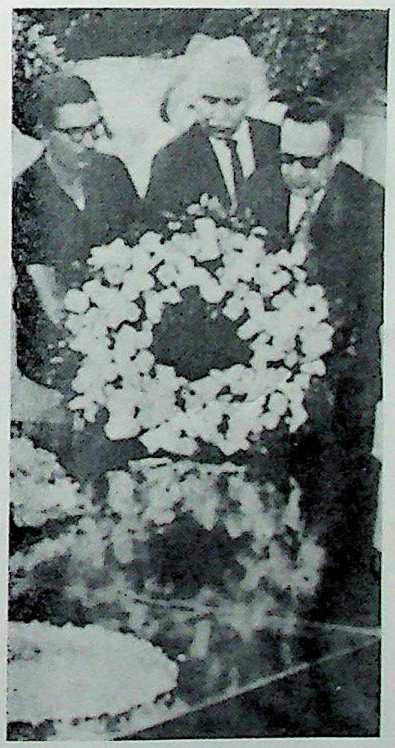
The present economic situation in the United States has worsened the job prospects for many professional groups. Hard hit among them are engineers, physicists, chemists, accountants, etc. Some of them have been forced to work at odd jobs. Despite this, only ten per cent of the immigrants fear the prospect and want to return because of that. The majority views the present economic squeeze as a passing phase.

Yemen Leader in India

Economic co-operation between India and the Yemen Arab Republic was discussed at a meeting between the Yemen Prime Minister, Mr Mohsin Ahmed Al-Aini and Prime Minister Indira Gandhi and her colleagues.

Mr Al-Aini said on his arrival he was looking forward to "a new era of friendship and co-operation" between India and his country, is understood to have indicated his country's interest in economic collaboration.

The discussions in which Mr L. N. Mishra, the Minister for Foreign Trade, also participated, was continued on the following day.



Mr Mohsin Ahmed Al-Aini, Yemen Prime Minister, on a 10-day visit to India, laying a wreath at Mahatma Gandhi's samadhi.

India's exports to Yemen has now increased to Rs 86 lakh from Rs 3 lakh a few years ago. India is interested in importing cotton from that country.

Mr Al-Aini had brought a high power delegation with him including Mr Al Qadi Abdul Sallam Sabra, Adviser to the Republican Council and Mr Abdulla Abdul Majid Al-Asnag, the Minister of Economy.

Three ships from Rumania by fourth plan-end

Of the ten ships ordered from Rumania, three will be delivered by the end of the fourth plan, Mr Raj Bahadur, minister for shipping and transport, told a press conference.

Each of these ships will be 15,000 DWT. The Rumanians wanted a substantial increase in the price of the ships and a compromise has now been arrived at.

The tentative target for shipping by the end of the fifth plan has been fixed at 5.8 million GRT.

A firm order has been placed for import of components for the manufacture of two cranes for the Haldia dock system.

Giant Dredger

As part of the concerted efforts to encourage indigenous production, orders have been placed for a giant hoppersuction estuarian dredger (capacity 7,500 tonnes) at a cost of Rs 9.50 crores with the public-sector Garden Reach workshop. This will be the country's biggest dredger.

The handling capacity of the major ports in India, assessed at 38 million tonnes in the mid 60's was 64 million tonnes at the commencement of the fourth plan (1969-70). By 1973-74 the major ports will be required to handle about 77 million tonnes.

No visa for Poland

Poland and India agreed to abolish visa fees for travel between the two countries at the opening session of the formal talks in Warsaw between the visiting Indian Minister for External Affairs, Mr Swaran Singh, and his Polish counterpart, Mr Stefan Olszowski.

Ambassador to Italy

Mr Apa B. Pant, at present High Commissioner for India in the United Kingdom, has been appointed as Ambassador of India to Italy in succession to Mr Jai Kumar Atal.

He is expected to take up his assignment shortly.

Mr Pant was appointed High Commissioner in the United Kingdom in September 1969.

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For Argentina

The Government of India has decided to enter four documentary films for the Eighth International Short Film Festival to be held in Buenos Aires from October 15 to 30, according to a press release.

Produced by the Films Division, the titles are "Trip," "Space and India," "Creations in Metal" and "A Village Smiles."

Envoy to Somalia

Mr Lakshmi Narayan Ray, Joint Secretary in the Ministry of External Affairs, has been appointed Ambassador to Somalia in succession to the late Mr M. R. Thadani. He is expected to take up his assignment shortly.

India builds child health centre in Kabul

King Zahir Shah of Afghanistan recently inaugurated a 100-bed Child Health Institute set up at a cost of Rs 1.3 crores under the Indo-Afghan Technical Co-operation programme.

The hospital, intended for children below 14 years, was started in 1969.

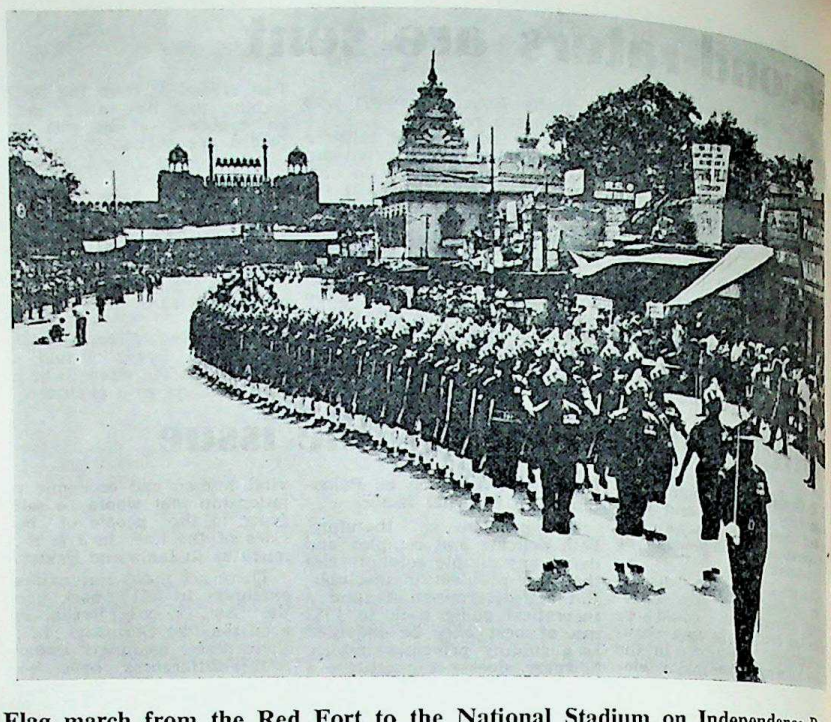
India has met the cost of construction, equipment and laboratory besides making available the services of 50 medical and para medical staff.

Speaking on the occasion, the Prime Minister, Mr Abdul Zahir, described the institute as a symbol of friendship between Afghanistan and India and said parents of Afghan children have been keenly waiting for the occasion. It was gratifying that friendly India had not only achieved success in its development but has also taken significant steps in the field of technical and economic co-operation with friendly countries, including Afghanistan, he said.

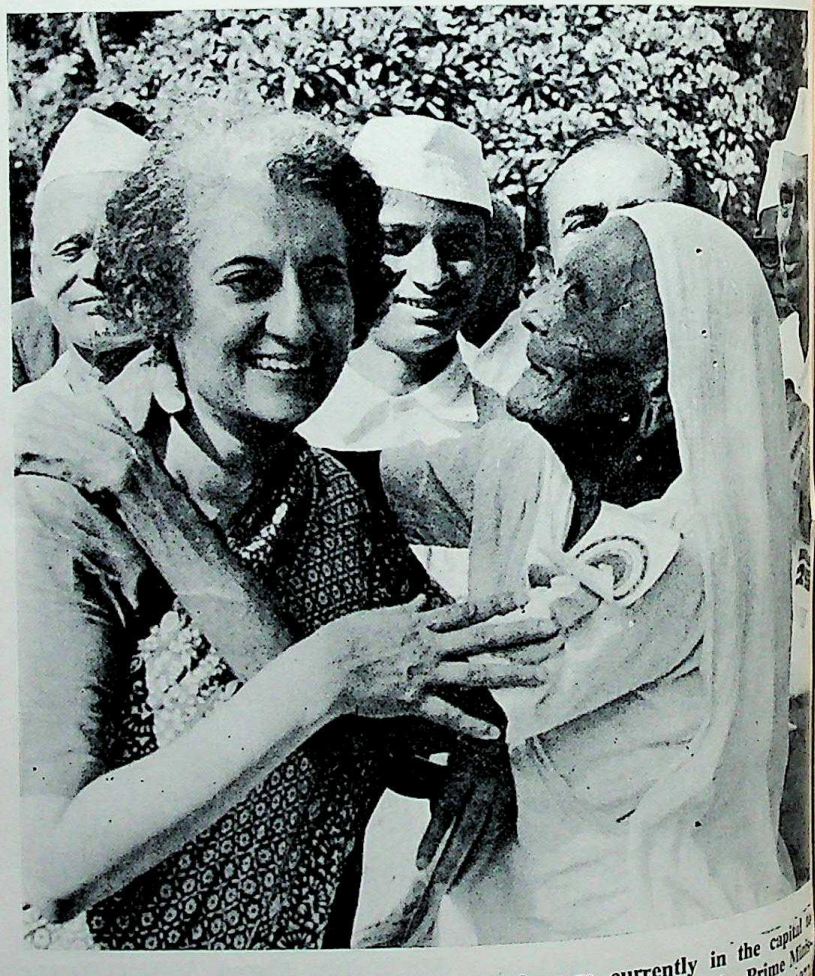
Speaking on the occasion, President Giri said the institute was a symbol of the high value India placed on its relation with Afghanistan. It also demonstrated a sense of partnership the two countries have assumed in their common quest for better life for their citizens.

India was determined to continue to expand its co-operation with, and assistance to Afghanistan, he said.

Much had been done in co-operation with each other. Future will provide new opportunities for mutual endeavour, he added.



Flag march from the Red Fort to the National Stadium on Independence Day.



The freedom-fighters from different States who are currently in the capital to attend the 25th Jayanti celebrations of India's Independence met the Prime Minister, Shrimati Indira Gandhi, in Teen Murti House, New Delhi on August 16, 1972. Photo taken on the occasion shows Shrimati Gandhi hugging Shrimati Chanda Bai, a 95 years old freedom-fighter from Gujarat.

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Gleanings from Indian Press

Bharat Bhawan in Toronto

Bharat Bhawan, the first Indian cultural centre in Canada, started functioning here from August 15, to commemorate the silver jubilee of Indian independence.

An old church building was bought for Rs 6 lakhs by the Know India Cultural Society of Toronto, which owns and operates the centre.

Bharat Bhawan is to be used for meetings and marriages of immigrants from India totalling about 20,000 now living in Toronto. Regular film shows are to be held at the centre. There will be classes in yoga, classical dances, musical instruments like the sitar and the tabla, and Hindi and other Indian languages.

The centre will also have a job counselling service for new immigrants, a Mahatma Gandhi Library of books in all Indian languages, and a children's day-care centre.

Attached to the centre, there will be a temple which will have marble statues of 12 Hindu deities. A 1.8-metre marble statue of Lord Ganesha which will dominate the temple is expected to arrive from Bombay very soon.

"It's a dream come true" said Mr Veerendra Adhiya, president of the society and organiser and originator of Bharat Bhawan.

Indian documentaries for film festivals

The Government of India have decided to enter the documentary film "Yes, It is On," in the 19th International Film Festival of Japan.

The Festival aims at promoting mutual understanding and good will among nations. It was held in Tokyo from September 25 to 28.

The film, was produced by the Films Division.

Tagore plays staged in Kuwait

The birth anniversary of the great poet Rabindranath Tagore was celebrated in Kuwait on July 2. Two plays, "Dak Ghar" and another were staged.

The programme included Tagore songs and dances. Several Kuwaiti dignitaries expressed great appreciation of the performances.

Mr Z. A. Bhutto, President of Pakistan, gave a dinner in honour of the Prime Minister, Shrimati Indira Gandhi, at Himachal Bhavan in Simla. Photo shows Mr Bhutto presenting to Shrimati Gandhi, a copy of Quran and a painting of a quotation from Quran on the occasion.

MISCELLANIA

Underground Railway in India

Calcutta, Bombay, Madras, Kanpur, Hyderabad, Ahmedabad, Poona and Bangalore may have tube railways in future.

Calcutta will be the first city in the country to have the underground railway, Mr Hanumanthaiya, Railways Minister, told a press conference recently.

Survey about the underground railways at Kanpur, Hyderabad, Ahmedabad, Poona and Bangalore would be undertaken soon. But it would be years before these cities might see the tube railways, he added.

Marxists throng temple

Goddess Meenakshi recently attracted some unexpected devotees.

Some Marxist communists took advantage of a brief respite at their party congress to worship at the Madurai Meenakshi temple, still wearing their red scarves and party badges.

And some delegates from West Bengal and other places also planned a trip to Rameswaram to worship at the Ramanathaswamy temple.

Open heart surgery don on Kerala girl

An open heart surgery using an indigenously made heart-lung machine was successfully performed on a nine-year-old girl, Noorjahan, for correcting a septum defect, by doctors in the Samaritan Mission Hospital at Pazhanganad, near Cochin.

This was for the first time that such surgery had been performed in any hospital in Kerala, according to the hospital authorities.

The patient is stated to be improving.

Secret of health

"What is the secret of your good health, despite the heavy burden of work you do," Mrs. Gandhi was asked at her recent press conference.

Pointing to her hair, Mrs. Gandhi replied amidst laughter: "But my hair is much whiter."

As the 70-minute question-answer session ended, Mrs. Gandhi wished the correspondents good health and good reporting, "since some of you are jealous of my health."

"No madam, we are not jealous but happy," remarked a correspondent.

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Gleanings from Indian Press

Harijan fails to get house in 10 villages

A glaring example of how untouchability at its worst is being practised in some parts of India has come to light.

A Harijan primary school teacher of a Zilla Parishad school was transferred to a village.

He could not secure a place to stay in that Village. He tried in as many as nine surrounding villages and failed. There was no co-caste man in any of these ten villages.

The sarpanch gave him a letter saying that he could not arrange for the stay of the Harijan teacher. The teacher has now requested the Zilla Parishad to help him and has attached the sarpanch's letter with his request.

UP gets a snub on IAS women

The Union Government has rejected a proposal by the Uttar Pradesh Government not to post women IAS officers in the State.

The Centre has also turned down the State Government's proposal to discontinue altogether the recruitment of women to the Indian Administrative Service.

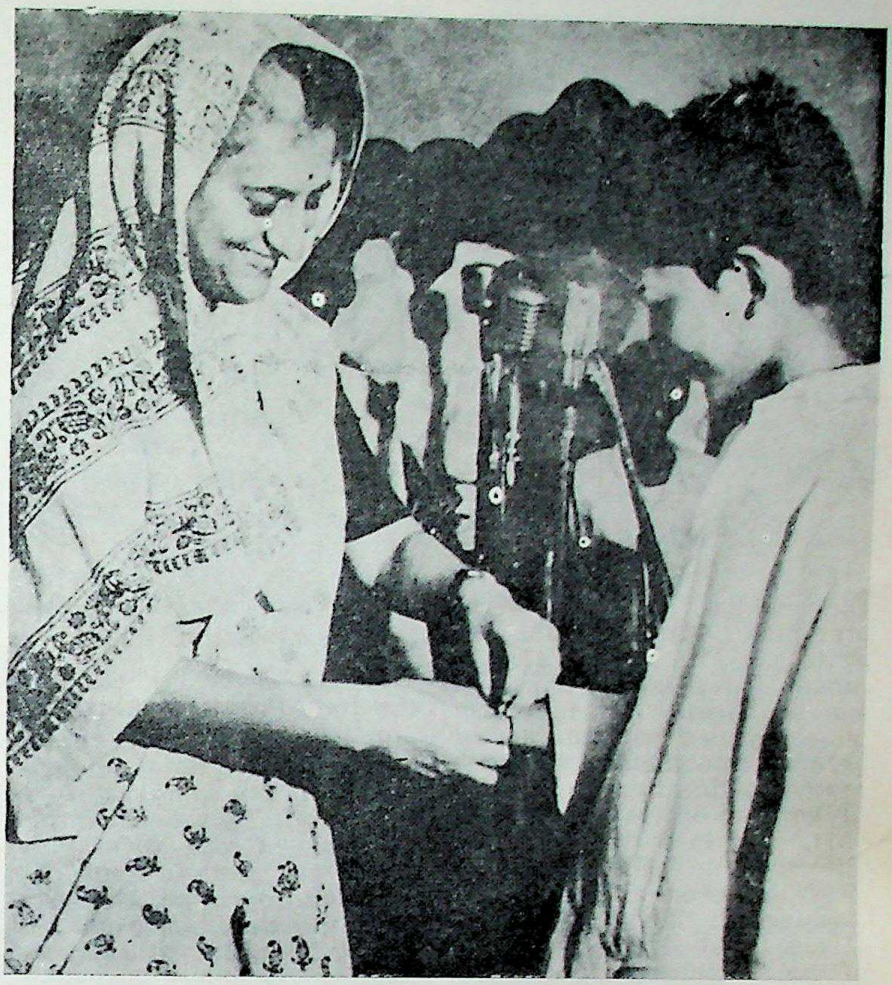
A statement tabled by the Government in the Lok Sabha said that the Uttar Pradesh Government has been informed that a blanket ban on the recruitment of women to the IAS would amount to discrimination on the ground of sex and would be violative of the Constitution.

The Centre does not also share the view of the State Government regarding the "performance" of women officers already appointed to the service.

Assembly men Benefit

The government of Maharashtra accepted a non-official bill seeking to amend the Bombay Legislature Members' Salaries and Allowances Act.

Chairmen of all legislature committees of both houses should be entitled to claim journey by air and air-conditioned coach for transacting any business connected with his duties as chairman.



Raksha Bandhan, when sisters tie a rakhi round the wrists of their brothers, who pledge to protect them, was celebrated throughout India on Aug. 24. Photo shows Prime Minister Indira Gandhi tying rakhis round the wrists of children.

Entire Gita on one sheet of paper

A wizard in miniature writing, Mr. Sankar Chatterjee has written the entire Gita on half-a-foolscape-size paper.

In alphabets not visible to the naked eye, he has done the miracle. To an onlooker it looks like masses of ants spread out on the paper. Only red alphabets distinguish one chapter from the other.

It can, however, be read with the help of a magnifying glass.

Mr. Chatterjee declines to disclose the technique which, he said, he learnt by himself. He uses a pen and writes with ink.

Micro-calligraphy is the rare art of writing the maximum words in minimum space. Mr. Chatterjee has masterminded it.

He has written the Gita in ten days, but is confident of cutting down the time to a week.

An accomplished calligraphist, hailing from the obscure village of Tantra in Bashirhat sub-division of 24-Parganas, Mr. Chatterjee presented a post card with the entire American Constitution written on it to President Nixon.

A full speech of Netaji Subhas Chandra Bose was inscribed on a post card and presented to Mrs. Indira Gandhi.

He has also written 10,000 alphabets on an egg shell, 200 alphabets on a grain of rice, 900 alphabets on half a betelnut and 100 alphabets on half a pulse and a map of India on a musur dal.

He has been sending his works to celebrated world leaders with the idea of drawing their attention to the need of preserving the vanishing art of calligraphy.

In his village he runs a school to impart the technique to the younger generation.

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Gleanings from Indian Press

15m Houses

The Congress Working Committee decided that 15 million landless families be given house sites. The Chief Ministers of Congress States were asked to send their views on land ceilings as proposed by the party's special panel. A Cabinet decision in Mysore: Nobody with an annual income of Rs 12,000 and above from non-agricultural sources will be allowed to own land in rural areas.

Tulsi Ramayana

The first manuscript of the 16th century Hindi classic Ram Charit Manas by Tulsidas, was found to be in the possession of a Pathan landlord of Malihabad near Lucknow in U.P.

India Cheapest for tourists

A tourist spends a maximum of 23 nights in India at a minimum of eight dollars a day—the cheapest stay in the world barring Afghanistan.

In South Asia, the tourist spends more than $20 per day in Iran, $13 in Nepal, $9 in Pakistan, more than $8 in Ceylon and $7.8 in Afghanistan.

His daily expenditure in Europe, Middle East and North Africa ranges between $13 in Greece to $30 in Cyprus. In East Africa, a visitor spends between $17 in Kenya to $28 in Ethiopia. The expenditure in West Africa is $25 to 30.

The tourist's spending in East Asia and Pacific ranges from $25 per day in Indonesia to $83 in Hong Kong, which is the most he spends any where in the world. His daily expenditure in central American and Caribbean tourist centres ranges from $21 in Mexico to $45 in the Bahamas and $10 to 16 in South America.

Earnings in '70

India could, however, take small comfort from the fact that its $51 million gross foreign tourism receipt in 1970 was the maximum in South Asian countries. Iran's earning totalled $42 million and that of Pakistan $10 million.

Spain topped the list of foreign earnings, which stood at $1,681 million, Mexico earned $757 million and Hong Kong $293 million. The earnings of Tunisia, Turkey and Kenya were in the neighbourhood of India.

Facsimile of reverse of the two commemorative coins in the denomination of R. 10 and paise 50 which were released on August 15, 1972 on the occasion of 25th anniversary of India's Independence Jayanti.

India has registered a 90 per cent growth in the number of arrival of foreign visitors between 1965 and 1970. Interestingly, Afghanistan, where a foreign visitor spent the minimum in the world, recorded a 900 per cent growth in the number of arrivals in this period. The growth in Nepal was a little over 500 per cent.

A recent survey has revealed that the right type of tourist facilities at the right price will determine the future growth of tourism in East African and Southeast Asian developing countries, including India. Today's tourist has a strong price consciousness not only about accommodation and other services, but also in choosing modes of transport and travel distances.

Hashish found in chess table

The Mexican police inspected a beautiful wooden chess table air-freighted from India—and found 63 kilogrammes of hashish hidden in its hollow legs and top.

The discovery was made at an airport warehouse in the northern city of La Paz in Baja California recently.

The police said the table was flown from Calcutta and addressed to a man in La Paz who is on trial for a minor offence.

Imposition of Hindi opposed

The National Congress of the Marxist party has criticised an attempt to impose "Hindi" as the official language and has demanded that equality of all languages in Parliament and Central administration should be recognised.

The congress decided to delete in the draftnational question the following sentence.

"Hindi will be encouraged as a means of intercourse between the people of the different States on a voluntary basis."

Mr. P. Sundarayya, party general secretary, told this to newsmen here this morning while briefing them decisions of the National Congress.

Plaque after 39 years

For 39 years, the statue of Lokmanya Tilak at Bombay's Chowpatty sands stood without bearing a plaque to indicate who unveiled it.

This vital omission was recently when Chief Minister V. P. Naik unveiled the plaque, with Mayor R. Ganatra presiding.

The statue was to be unveiled on August 1, 1933, by Mahatma Gandhi, the then President of the Indian National Congress. Because of the arrest of Mahatma Gandhi, the

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Gleanings from Indian Press

welling ceremony was performed by Dr. M. S. alias Bapuji Aney, who succeeded Gandhiji as acting President of the Congress.

The Municipal Corporation has accepted the suggestion made by a committee to place a bronze plaque.

No land for individuals

The Assam government has decided that settlement of government agricultural lands will not henceforth be given to individuals or even to cooperatives, but to farming corporations of landless cultivators.

All government surplus lands suitable for cultivation will be amalgamated and allotted to corporations.

'Aid used to plunder poor nations'

The international seminar on the socio-economic impact of imperialist economic "aid" to the developing countries and its political consequences, held in Trivandrum denounced the "strings" attached to the aid given to the developing countries by the "imperialist" Powers.

A communique stated that economic aid was being used as a means to "penetrate" into the economic, social and cultural fields in the developing nations.

About 75 participants from 42 countries representing 51 bodies said that besides the "aid," a "systematic plunder" was being carried out in the poor countries through deteriorating trade terms, repatriation of profits, debt repayments, brain drain and unproductive expenditure.

Peace pedlar

Raguhbir Singh, a 28-year-old Indian who set out on a bicycle from near Delhi four years ago on a round-the-world odyssey of peace, was called into Belfast to find out what was behind the violence in Ulster.

He was guest of honour at a lunch given by a British army unit, the 1st Battalion of the Royal Green Jackets Regiment, and recounted the horrors he has seen in the world's hotspots during his 56,000-mile trip.

Captured by Vietcong

Mr. Raguhbir Singh, a political graduate, was captured by the Vietcong in Vietnam twice, held up at

Ragubhir Singh

gunpoint in Chicago, and was arrested in Tahiti.

The young man, who set out on his odyssey "to learn what makes our troubled planet tick," said of tne Ulster crisis:

"Most problems in the world arise through poverty and ignorance. But the people of Northern Ireland are neither poor nor unintelligent.

"So the problem here is something different. During my stay here. I shall study the situation."

Snakes Park in Madras

At a stone's throw from the sprawling Raj Bhavan at Guindy lies a unique park which is the home of Snakes.

The first of its kind in the country, the park presents a picture of a miniature snake world with a population of 500 of various hues and hides. The 15 varieties range from the deadly African vipers, the Indian King Cobras, American rattlesnakes, Japanese Momoshi to a few fascinating species from Europe.

"Don't be afraid, snakes never attack you except in self-defence," says the young American director of the park Romulus Whitaker who was fondling a four-feet cobra with a fangs in tact.

Situated on a one-acre land, the park consists of a 150-foot snake pit in the centre and a number of snake cages.

Mr. Whitaker, who himself had set up the park with the where-withal from the World Wildlife Fund, said the Governments of Punjab, Gujarat. Maharashtra and Mysore have expressed their desire to set up one such park in Chandigarh, Baroda, Bombay and Mysore. The enthusiastic Director for whom snakes have become a part of life has been assured all help, including training of personnel to man the parks.

The Snake Park, a favourite sightseeing spot now supplies the raw material for producing life-saving medicine for poisonous snake bite.

"Every month we send 30 poisonous snakes to the Haffkins Institute in Bombay for the extraction of venom, which is used in medicine," Mr. Whitaker said.

The park could also be a good exchange earner. According to him several countries had approached the Government for snake venom. "We have orders worth thousands of dollars, but the Government would not permit export," he regretted.

Whitaker's serpentine interest has taken him to the jungles of Shimoga in Mysore and Tirunelveli in Tamil Nadu in quest of King Cobras.

"I caught two ten-footer King cobras in Shimoga bare-handed," says the explorer with a beaming smile and adds: "It was a hair-raising experience indeed."

With two more of the species captured two days ago from the neighbourhood of the city, the park now boasts of four King Cobras, the most dreaded of the Indian snakes:

Mr. Whitaker said of the hundreds of Indian varieties, only four were poisonous—cobra, rustle viper, common krait and saw-scaled viper. The common krait, the most popular snake, is eight times more poisonous than the cobra.

Asked about his future plans, Mr. Whitaker said: "I want to start a crocodile breeding farm and a reptile reference centre for students fond of the subject."

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Gleanings from Indian Press

Sheraton Bombay to open in September

Bombay will have one of the finest hotels in the East when Oberoi Sheraton opens its doors on September 16 this year. Overlooking the Arabian sea, the hotel has an ideal down-town location with all the modern facilities. A single room is priced at Rs. 120 (US$17) and above while the double costs Rs. 180 (US$26) and above.

Another prestigious hotel—the Taj Intercontinental which is an extension of the world famous Taj Mahal Hotel has opened recently in Bombay.

Among the economy hotels, the latest addition in Bombay is the YMCA International House at Club Back Road, Bombay Central, Byculla with a bed capacity of 140. A single room with bath costs only $5 including breakfast.

Good export market for mango juice & halwa

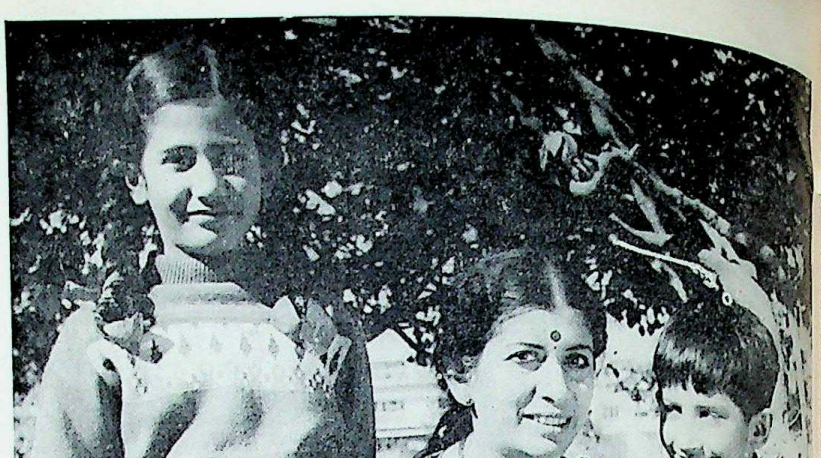
The eighth international congress on food distribution which concluded its five day-session at Vienna has decided to form a world consumer council to give a boost to the consumer movement. This was disclosed by Mr. P. S. Srinivasan, secretary, processed foods export promotion council in Bombay.

He said India participated in the food exhibition organised as part of the session. Halwa, mango juice and biscuits seemed to have a good export potential and trial orders had been secured for some items, he added.

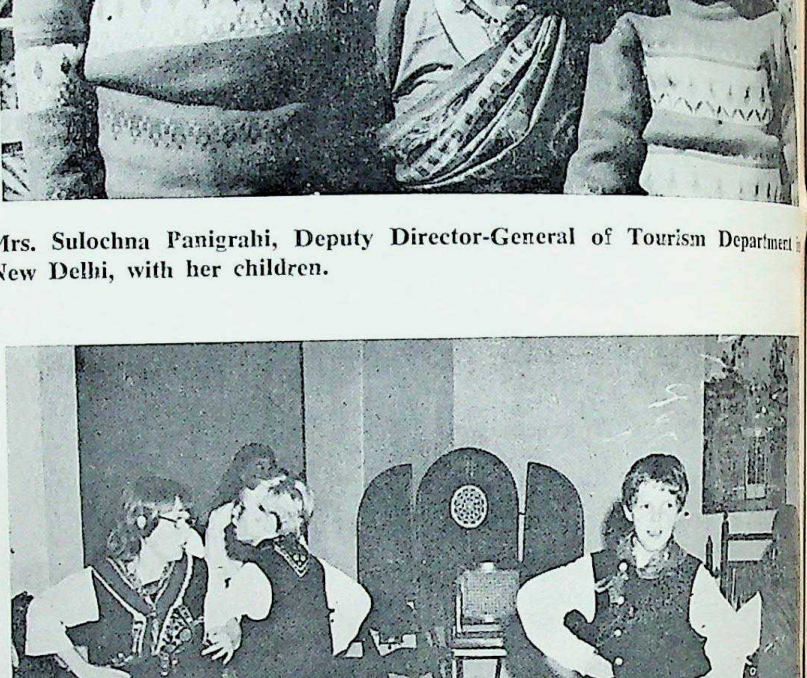
Rare sculptures of 9th century unearthed

The recent excavations in the famous temple of "Mukhalingam" also known as "Madhukeswaralayam" in Srikakulam district of Andhra Pradesh have revealed several frezes and basreliefs and sculptures of "immense beauty and unique workmanship."

The stone used for sculpture in this ninth century temple built by the East Ganga kings, is of difficult and loose medium revealing the master-craftsmanship of the sculptor, according to Mr. R. Sitapati, a former Director of Archaelogy and a Fellow of London's Royal Asiatic Society. There are several rare basreliefs and sculptures which required careful study, he said.



Mrs. Sulochna Panigrahi, Deputy Director-General of Tourism Department, New Delhi, with her children.



A German cultural programme put up by West German children of the International children's camp in Bhopal.

The front door of the temple reveals several carvings of elephants, soldiers with shields and spears, depicting the military life and customs of those ancient days. There is a stricking sculpture of "Alinganamurthy" — Shiva and Uma — on the 'prakara' wall, besides other ornamental [illegible] and figures.

The Central Archaeological Dep[illegible] ment with State financial assis[illegible] started the excavation work which [illegible] still in progress.

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Gleanings from Indian Press

Former Bank Chairman held on fraud charge

A former chairman of the Dena Bank and his nephew, an ex-employee of the bank, were arrested by the general branch of the Bombay CID for alleged misappropriation of funds to the tune of Rs 1.70 crores.

Lalitchandra C. D. Nanjee was chairman of the Dena Bank before nationalisation and his nephew, Chandrakant Kantilal Kothari, was a top executive.

Producing them before Mr B. P. Saptarshi, additional chief presidency magistrate, at the Esplanade Court, the police said that "they had conspired to receive large deposits" on the pretext that they would be interested in business.

The police said they had offered 13 to 15 per cent, interest on fixed deposits. It was alleged that they did not invest the deposits in any business but misappropriated them between November 1970 and December 1971.

"FICTITIOUS ENTRIES"

According to the police, Lalitchandra Nanjee is now associated with his family concern of share brokers, Devkaran Nanjee and Sons, which has its office at the Dena Bank premises. Chandrakant Kantilal Kothari is managing Chand and Co, a finance firm.

It was alleged that they had misappropriated the amount by making credit entries in associated concerns like Chand and Co and in other fictitious names.

It was stated in the court that no books were kept on the transactions made and no balance was kept for payment of the cheques issued by them which bounced.

To present an impression of their credit-worthiness, the accused were alleged to have made payments to some depositors without proper entries.

Both the accused were ordered to be remanded to police custoday.

The case was investigated under the direct supervision of the commissioner of police, Mr S. G. Pradhan, by the deputy commissioner of police, Mr S. S. Kulkarni, the assistant commissioner, Mr Kharas, and senior grade police inspector R. B. Kulkarni.

Miss Malhotra (without gaggles), Director of the Tourist Office in New Delhi, receiving her London counter-part at Palam airport.

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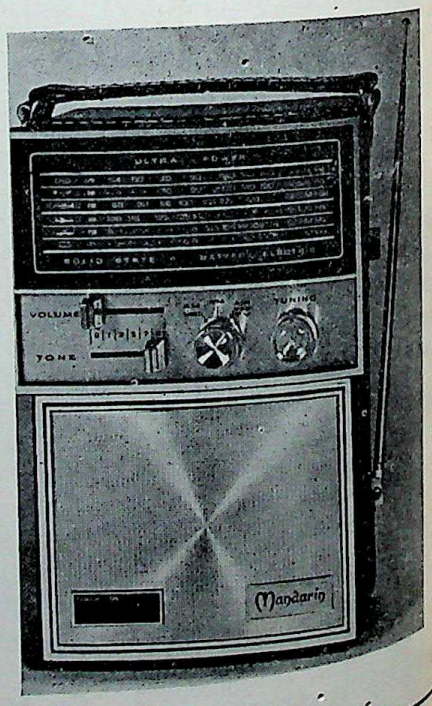

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THE VOICE OF 10 MILLION OVERSEAS INDIANS

The Indian

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samaiki

K. Sital

Working together is fun

Another year has rolled by. Another year is rushing ahead on us. How I wish time flew slowly for so much remains to be done. For us at the *"Indian"* office, this has been a momentus year. We saw ourselves growing in numbers and stature. The *"Indian"* reaches all parts of the world and has become an important instrument of Overseas Indians' voice. Our subscription list has grown so big—both in Hong Kong and abroad—that it has become necessary to bring out two editions every month.

Beginning January 1973, the *"Indian"* will have a Hong Kong edition and an international edition. Both editions will be identical except that the Hong Kong edition will have additional pages to cover Hong Kong. The "Frankly Speaking" column will be replaced by several columns in the local editions which will cover contents of the Frankly Speaking and much more. Fans of "Frankly Speaking" are assured that the *"Indian"* will continue to focus on local issues in the same frank, crisp and enjoyable manner.

I like to thank the staff of the *"Indian"* who have made the magazine what it is today. Arvind Bhandari has been with us the longest and has proved a source of strength. Kul Bhushan did a wonderful job during the Uganda crisis and also in reporting on his tours to Israel, Britain and Europe. Martis runs a very popular film section. K. R. Sheshagiri Rao has been gradually making a nitch for himself in our pages. Muthukrishnan has kept us posted with news and views from Singapore & Malaysia. V. M. Bhatt has just joined us. I thank them all for a wonderful job they are doing.

Here in Hong Kong K. N. Vaid looks after overall editing of the magazine. His own personal column, often controversal, mostly informative, occasionally prophetic, has a style of its own and is very popular with readers. Bhagwan Motwani looks after business aspects of the magazine with his usual candour and meticulous care. Alka Sule has a job of her own and she fills in for everyone else. We are a good team here.

Our readers, contributors and advertisers have been very helpful to us this year. It is they whom we seek to serve better.

I wish happy huntings to my colleagues and all the best to readers and advertisers.

May the New Year bring you all the best.

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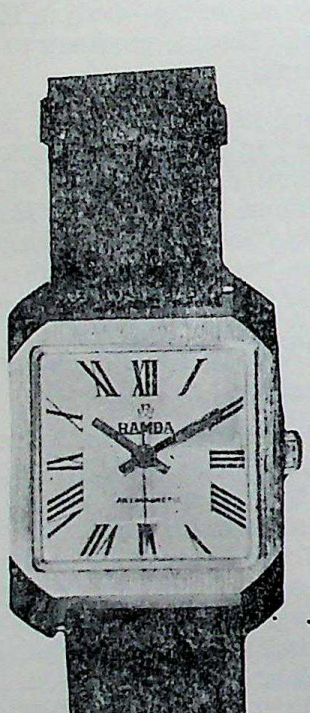

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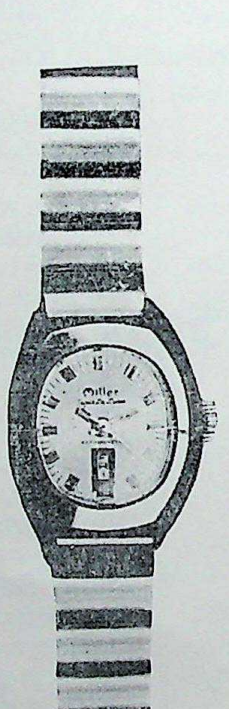

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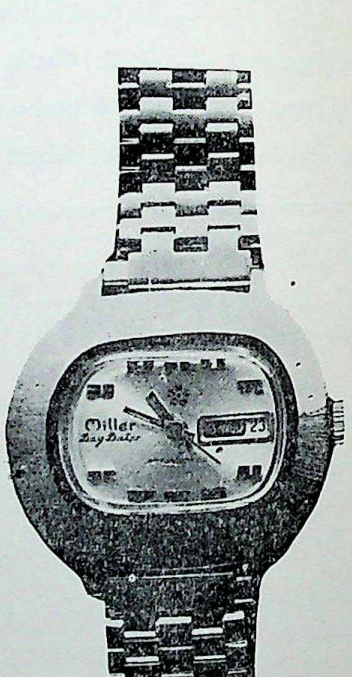

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THE VOICE OF 10 MILLION OVERSEAS INDIANS

The Indian

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Personal Column

VIEWPOINT

by K. N. Vaid

The Spirit of Christmas

The year 1972 will be remembered for erecting signposts of stability in world affairs—sign posts that point to peace and amity amongst nations of the world during the forthcoming year.

The Vietnam war seems close to an end. Basic areas of disagreements have been reconciled and President Thieu will sign after changing commas here and there. Nixon is firmly in power in America. Willy Brandt is the master of West Germany for another 5 years and he has settled with East Germans. Western Europe is well on its way to cohesion.. East Europe is progressively moving toward liberalization. Russian rulers are as firmly in power as is possible under their system. The two Koreas are talking peace. India, Pakistan and Bangladesh are doing the ritual peacock dance. that proceeds peace negotiation ... Sino-American and Sino-Japanese relations are better than any time during last 25 years. The ASEAN countries are happy with their affairs. Lee Kwan Yue has convinced Singaporeans that taxes are good for them. Hong Kong's money market is booming. Barring the middle east, signs of stability are evident everywhere. If power structure in a country is stable, its policies become more predictable as well as less hostile toward that the Christmas spirit prevails during the month of the Lord's birth. Let us all pray for goodwill among nations and peace on earth. Let the Christmas spirit prevail throughout the next year and guide our actions and policies.

Permissive Society

All nations around the globe are experiencing permissiveness in varying degrees. Drugs, sex, pot, flower culture and things of that sort are manifestations of permissiveness. These things are seldom approved but condemned, overlooked, tolerated or tacitly accepted as the occasion demands. Young people feel the lack of communication with establishment and the vice versa may not be untrue. India has its due share of this inter generational gap as well as of permissiveness.

But India is suffering from another type of permissiveness which is more dangerous as it has a potential to destroy the nation itself. I refer to permissiveness in social discipline. People seem to have acquired a licence to destroy nation's basic infrastructure in the name of democratic rights. Students spend more time in burning buses and buildings than in studies. They demand freedom to abstain from classes at will, right to copy during examinations, authority to determine courses and syllabus etc. Professors have a "couldn't care less" attitude and they are more occupied with private tuitions, consultancy, writing yellow books and committee work. Educational administrators spend time in issuing ridiculous orders that require boys to wear trousers of not less than 16 inches and not more than 18 inches width at ankles and they ask girls to have hem line of skirts below their knees. Universities close for more days than open for teaching during a year.

Factory workers down their tools at the flimsiest grounds. They produce strikes, demonstrations, violence, misconduct and work slow-downs instead of producing goods and services for the nation. Enterpreneurs are concerned with making quick money in a sheltered and unlimited domestic market. Managers are almost exclusively concerned with enlarging their perquisites — more cars, bigger bunglows, longer holidays, expense accounts and every thing tax free. Each of the three groups wants a bigger share of a cake that is both shrinking and getting stale. All of them feel they have a right to adopt every possible measure to promote their interests.

A civil servant regards his job as a licence to impose a levy on public in respect of work that passes through his small empire. Files dont move unless applicants move them. Officers are not available for interviews unless the petitioner makes a move in correct manner. Beautiful public buildings soon become garbage cans for want of maintenance. There is electricity but it does not reach the consumer on schedule. Money is spent on roads, parks and avenues but they are always in a state of disgusting neglect. Wonderful plans are drafted that dont get implemented.

And then there is the politician whose smug humility, expensive simplicity, roguish verbosity and crushing self-righteousness has permeated down to every walk of national life. He demands and gets all conveniences from the tax payer. He goes to the country side only when a school is to be opened or a foundation stone is to be laid. In the name of people whom he seldom meets and never consults, he interferes with district administration, national planning boards and state governments.

Social permissiveness in India has become a way of life and it is destroying the nation. Everyone is conscious of his rights, denies responsibility, disowns social concern and abhors discipline. Everyone believes in his own rights, in doing less to get more and everyone expects others to do things right.

Social permissiveness, if allowed to continue, may destroy the nation. If students have no intention to study, they should not be allowed to remain in Universities. If professors have no time for students, they should go away and can set up consultancy firms, publishing houses or whatever they like. Given the reasonable returns, workers must be made to produce goods and services. Enterprises are not meant just to make money, they are economic mechanisms of society. Employers and managers have less right for disproportionate gains unless they prove having been of a greater use to society. Civil service needs to be reduced to half of its present size, the balance should be deployed to do something worthwhile. And the politician needs to be contained both in influence and expenses.

Can this self-destroying permissiveness be stopped? Of course, Yes! If it exists and flourishes in the name of democracy, then we have to see what can be done with democracy itself to make it serve us better. The system was devised to serve the country. And if it is no longer serviceable, or if its by-products are destructive to society—though advantageous to a select few, the system has to be reconsidered.

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Let us mend fences

India's foreign policy has undergone grass root level changes during last few years—some good others not so good. India is no longer a moral sermonizer at world forums. She avoids getting involved in issues which do not concern her directly and which are meaningless anyway—such as Vietnam Commission, Sinai peace keeping etc. She understands the logic behind decisions of some nations to form trading and regional blocks and does not indulge in futile protests. She realizes that it is better to starve than to beg for food abroad. And she has accepted that it is the strength of economy and quality of force that is respected by other nations. All this is good.

On the other hand, India's relations with Russia, China, America and Pakistan need to be reviewed. Russians have proved good friends and given unstinted support to India during last 25 years. This friendship should continue and strengthen though not at the cost of friendship with China or America. At any event, all eggs should not be put in one basket.

America's policy towards India has been characterized by qualified support, patronizing aid, active hostility and by friendship during the brief period of Kennedy rule. India need not expect American friendship more than what the latter wishes to have. But this need not mean no relationship or frozen attitudes.

China and India need each other. There can be no peace in Asia and no progress in the world unless these two countries progress. And progress needs peace and amity between the two Asian giants. China may have genuine reasons to be annoyed with India and vice-versa may also be true. But there is nothing that can't be settled through negotiations.

And of course Pakistan is a live and immediate issue. Let us accept that Bhutto is a fact in Pakistan and India's best bet in that country. Bhutto's base of power are people and not the army. And in order to stay in power he must remain sensitive to the wishes of his people—the same as Indian leadership. For how long can India and Pakistan maintain animosity; for what and at what price?

Mrs Gandhi has demonstrated on more than one occasion her ability to take initiative, to act decisively and to opt for policies that may appear unpopular in the short run. She needs to consider a bold action in foreign policy and mend her fences. Let us send an ambassador to Peking unilaterally as concrete evidence of her desire to open negotiations with China.

Invite President Nixon to New Delhi and give him an Eisenhover style reception. Why wait for Bhutto to move. Invite him to Delhi along with Mujib. Let Mujib go back with recognition and Bhutto can march his 90,000 men back home across the border.

Policies are important as policies go but they can also make relatively simple things look complex. Considerations of practical politics demand bold action which the Lady has shown she can take. In this fast shrinking world, personal equation between power wielders is more crucial to international relations. Let us be enterprising and take the first step to mend our fences.

No Ultra Leftism

The Lady, once again, put her foot down and told hawks in her party to behave or else .... The occasion was the annual convention of the ruling Congress Party at Ahmadabad last month. Hawks and turks pressed for speedier and comprehe sive measures to redistribute ruling land holdings, ceilings on urban property, further nationalization of industries, freezing corporate and personal earnings etc. The leadership was accused of going back on party promises to the electorate. Mrs Gandhi took this opportunity to do some frank speaking and she mixed o words. She said that she was committed to socialism but it was nonse se to carry the dogma to its ridiculous extreme. She was going to be no more socialistic than what she is and there will be no ultra leftism. Land reforms and urban ceilings could be no more speedier than the ability of administrative machinery. And she was trying to reorient administration. Most service Ministries and directorates were headed by technocrats and specialists in contrast to routine administrators. Firm and clear policies were being established in all spheres reducing administrative discretion to unavoidable minimum. What else did hawks want? If all this was not good enough, they may quit and form a party of their own.

Hawks wagged their tails and kept quiet. After all they are her own creation. At best they are co scious keepers of the nation, at worst they are ignorant critics. As one chief minister pointed out, one of the major functions of leadership was to keep the party in power. And keeping oneself in power in democracy involves compromises all the way through. Out with dogmas! Out with ultra leftism.

Longest bridge in Asia

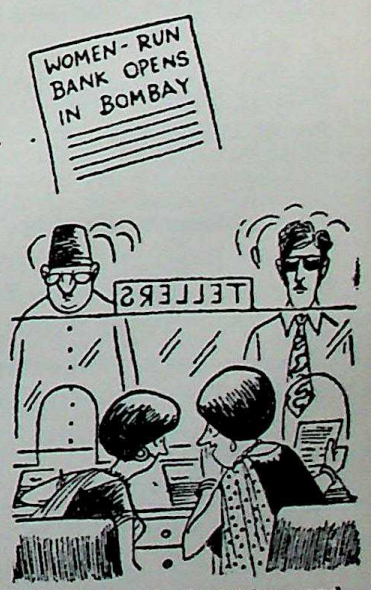
The 2,800-metre-long second Golfpari bridge between Kovvur and Rajahmundry in Andhra Pradesh—said to be the longest rail-cum-road bridge in Asia—is expected to be opened by December, 1973.

Disclosing this to newsmen, Mr P. N. Kaul, general manager of the South-Central Railway, said the bridge, which was estimated to cost Rs 10.43 crores, could have been completed earlier but for the diversion of two spans for the reconstruction of the Hardinge bridge in Bangladesh.

Mr Kaul said the survey for the conversion of the Guntur Macherla section into broad-gauge and for the construction of a new broad-gauge bridge line from Nadikudi to Bibinagar had been completed and the report was under scrutiny by the railway ministry.

This is it!

By Sudhir Dar



"Balance of 2 lakhs — and he's single!"

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FRANKLY SPEAKING

The drug devil

Every once in a while, we come face to face with harsh realities of life, which push everything else into obscurity. Quite recently, the Indian community was horrified to find such a problem right into their own homes, menacing the future of our children, for who we work and whom we love the most. It is no longer a rumour, no longer a mere mention in the newscast and no longer a reported column in the newspaper, teling us what happened to someone somewhere. To our sorrow and shame the drug problem has created in us great fears for the future. The drug demon is standing at our door. What has happened to few can happen to any one of children. Therefore instead of feeling smug or superior, let us join forces to stamp out this evil before it gets out of hand. A menace of this nature can be our uniting force. A delicate problem of this nature cannot be faced by any one alone. These children are a community concern.

We may ask ourselves how do our children fall prey to this temptation, more so when they have been repeatedly warned. What constitutes the weakness which allows a fresh mistake? The simple answer is, we, who love them the most and particularly the richer amongst us, have been their enemies. We have given to them what we did not have ourselves simply because we can now afford it. Abundance and affluence of parents have deprived these children of ambition which is the very core of noble existence. The parents are either over-busy in making money or engaged in mundance pleasures of life. The lack of time devoted to these children and the lack of personal touch with them have resulted in this tragedy. Our children are missing a great experience—listening to the voice of parent, a voice that is dearest to the child. Parents themselves are lost in this changing world, learning to be modern. They give to their children what the latter want and not necessarily what is good for them. Instead of parents guiding the children, we are reversing the laws of nature by yielding to the demands of children. A child's mind is like a fresh garden and the responsibility of planting good seed into it is ours if we want a good crop of character. Money does not and cannot substitute the guiding hand and loving care of a parent. Mechanical devices and paid servants cannot replace the tenderness which is a child's birth right. On the fertile soil of luxuries grows the seed of evil. Whatever is earned is valued, what is presented undeservingly is taken for granted and proves harmful. The community today faces a paradox. It is high time all parents joined together and attended to the psychological needs of our children. Do we value our millions more that the future of our children?

A Youth Centre for Indian children may well be one of the answers to the problem. The Youth Centre can provide children wih ask vaid facilities in school work, offer supervised recreation, emphasize character building and in due course of time shape the child into a proud and useful citizen. This Youth Centre could include a first class gym, modern library, hobby centre, concert hall, art classes and provide child guidance service rendered by trained psychologist. Poeridoical lectures on Indian religion and other aspects of Indian philosophy could be organized both for the benefit of parents and their children. This is not an appeal for charity but a food for thought for all concerned. The Youth Centre have the dignity and sophistication which would attract the children and create in tehm a sense of institutional belonging. The initial cost for establishing this Youth Centre may not exceed about half million dollars which the wealthy community of Hongkong can afford. The running expenses involved should not present a problem if the entrance and regular monthly fees are kept at a proper level. Think about it and be ready to cooperate with anyone who may take the initiative to work out the mechanics for this proposed community reform programme.

Mum is the word

It was unfortunate that affairs of the Indian community were discussed in the local press twice during last month —adversely in both cases. First, the Commissioner of India gave a press interview to contradict the statement made by the foreign minister in regard to the Commissioner's house. I wish the Commissioner had written to New Delhi instead of rushing to press, in case he felt aggrieved about anything. The other incident too involved the Commissioner. It pertained to his alleged negligence in attending to claim the body of an Indian who died and had no one of his own here and to perform last rites. Local press picked up the issue and published news and photographs. A deputation of Indians waited on the Commissioner to express their displeasure and chairman of the Hindu Association has been asked by his committee to approach the Commissioner and his seniors at New Delhi. Unfortunate as the incidence was, press reporting was unwelcome and could have been avoided. And all this happened when a senior member of our community and a leading journalist Mr. K. R. Ramanath made a passionate appeal to stay away from the temptation to write in local press. Wishes were horses on which fools often ride. How I wish it were otherwise. If we feel compelled to go to press, let us write about our art culture, music and literature. Let us tell others about the new spirit of India. And this applies to routine bureaucratic as well as to an enthusiastic businessmen. And if we can't do that, mum is the word.

Indian movies on TV

I should feel more than satisfied, though I am not. I suggested that we should have Indian movies on local television stations. In view of the fact that 3 hours screening time and hire charges for movies have to be paid for, I had hoped for one movie a month. Recently, we had three movies on screen during one month. Splendid! but the cost is fantastic and like everything else, a competition seems to be developing between the traditional competitors. Let us be realistic. It costs about 5000 dollars (HK) to put up one show. If we spend HK$15000 per month on TV only, it may drain away money for other welfare purposes. Afterall, donors are the same, their welfare budget is limited, & if their welfare funds are taken for T.V., it will effect two firms who have provided weekly Hindi film shows to us for years. Of course, they do it as business but their business is service in a way.

While thanking Mr K. Sital and Mr Bob Harilela for providing us 2/3 shows a month, may I suggest that they should reduce screening to once a month. The RTV Channel 2 has been book for one show a month for one year. Screening time is both convenient and cheap. It should continue. Mr Bob Harilela and his Indian Social Group may join with Mr K. Sital and co-sponsor the show. One is enough, two is too much, three is anchroism. I am flattered at the response to my appeal, but please friends, do not overdo it. I like you to save HK$10,000 a month and invest it in the clinic that I proposed two months ago. A clinic for O.P. treatment is a most urgent need of the community and let us find funds for it.

* * *

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To:

All Sindhi Panjabis

OVERSEAS "SINDHI-PANJABI" DIRECTORY

A few friends met sometime back in Hongkong and planned that we should compile a Directory on similar lines of "All India, Sindhi-Panjabi Directory" printed in Lucknow and Chembur.

The Directory cannot be considered as complete if we do not have listings of all Sindhi-Panjabis living overseas.

Your co-operation and effort in sending your particulars (preferrably with photos) and asking others to send theirs, individually or collectively, will be highly appreciated.

Send particulars, on or before 28th. February, 1973, to:

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G.P.O. Box 302,
Hong Kong.
or:

G. M. Punjabi,
K.P.O. Box 7026,
Kowloon,
Hong Kong.

PARTICULARS REQUIRED:

Full names of all members of family
and their year of birth:

Whether married or single:

Occupation:

Business Address:

Home Address:

Original Place in Sind ....

Any other particulars

(Note: Fill separate form for each family)

(Advertisement)

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THE SINDHIS OF INDIA

by Rajika Kripalani

Jethi Sipahimalani, ex-M.L.A., who does social work with her efforts in the cooperative housing movement.

"Nothing brings as quickly to mind the horror of natural upheaval, civil strife or war as the picture of the 'homeless'. The terrible deprivation of security of home is the worst of mass tragedies", declares Walter Cronkite. And in 1947 the Sindhi was caught up in the whirlpool of a mass tragedy which deprived him of his home, his property and his roots.

But, like the overseas Chinese, remarkably resilient, uncommonly industrious, the Sindhis are connected to each other across provincial boundaries by family and clan bonds formed and shaped over centuries in Sind, the land from which India derives its name ('Sindh' being 'Hind' for the Persians, 'Ind' for the Romans). Like the Parsis, the Sindhis are a most adaptable, modern community in India.

While the Punjabi and Bengali got their own States, the Sindhi was driven and urged on forcibly to make himself at home in all the States of India. The experiment at Gandhi Dham in Kutch failed, in spite of the epic efforts of Bhai Partap Dialdas who went so far as to offer literally eight annas for every snake and scorpion killed, in an attempt to transform he desolate and barren tract into a prosperous home for Sindhis. But circumstances were not propitious enough to carve out a separate State for the Sindhis and so this laudable attempt failed.

Flourishing centre

However, the Sindhis share a cultural heritage that encourages individual enterprise; and it is a fact that they flourish most in the perfect laissez-faire conditions. They have made Maharashtra, Gujarat, Uttar Pradesh and Rajasthan their strongholds, where they have succeeded superbly as manufactures, mechanics, tailors, restaurateurs and second-hand dealers. But nowhere else has the Sindhi been that spectacularly successful as in Maharashtra.

The State houses one of the most remarkable township ever created, that of Ulhasnagar (which derives its name from the Ulhas river). In 1949, a Vocational Training Centre was established there, which had a Women's Art Section conducting courses that were non-stipendiary. But the womenfolk of Ulhasnagar, made of sterner stuff, set up their own little industry, that of rolling out dough for Papads.

Today Ulhasnagar is a flourishing centre, the Sindhis there forming the bulk of the population (about 130,000) which almost 10,000 to 15,000 of them commuting daily to Greater Bombay to work in their jobs. Book banks, libraries, technical schools, nature cure homes, marriage halls, children's parks—you name it, you find it. This town is a monument to the blood, tears, toil and sweat of the refugees who converted it, like some others in other parts of India, under the inspired guidance of the late Dr Choithram Gidwani, from ghost-ridden military barracks into a live, pulsating city which, however, is marred by its badly-maintained roads.

Not all the refugee camps around India have been that successful. In Bombay itself, you find the Matunga Refugee Colony of Sindhis where the stench of open latrines fills your nostrils, where the inmates live cheek by jowl in over-crowded, dingy hovels, where a sense of shock fills you as you realise that not every Sindhi lives in a palatial home. In fact, the majority of Sindhis belong to the middle class in this country. India has been for the community the melting pot, the erstwhile landlord class of Sind suffering the most tremendous reverses of fortune.

A few among the community who have achieved notable financial success are the ones who are possessed of vision and daring.

G. P. Sippy (originally Sipanhimalani) and R. G. Advani (who between them own several large establishments) along with Jethu Thadani, were the pioneers in selling the idea of Ownership Flats in India, followed by the formation of co-operative societies, Sind Chambers' was the first

The editors regret that the photographs of all the persons mentioned in the article could not be published due to nonavailability of the pictures.

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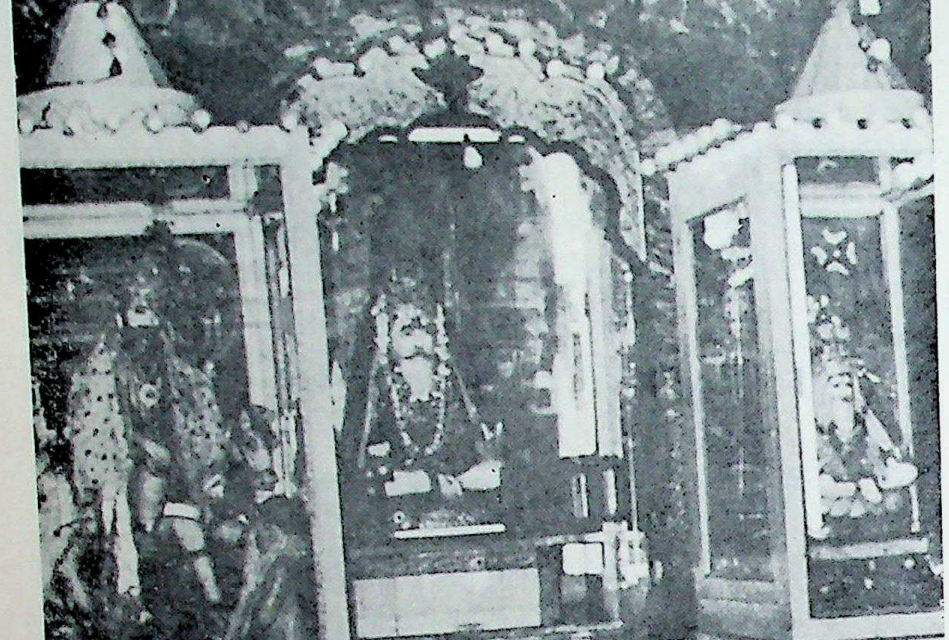
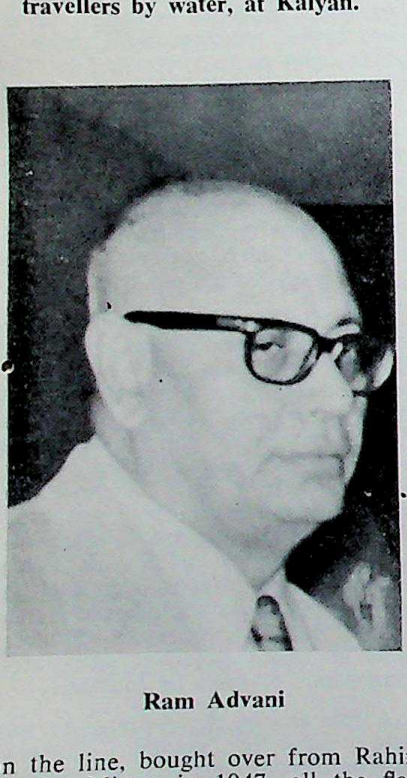


At the shrine of Uderolal, also called Jhulelal or Daryashah, patron-god of travellers by water, at Kalyan.



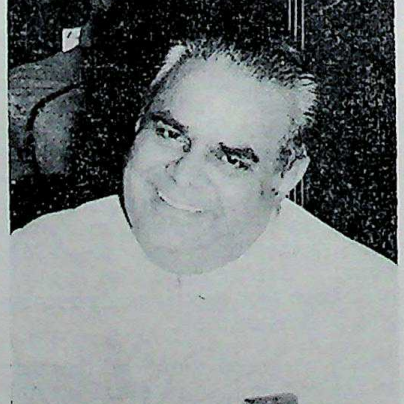
Ram Advani

in the line, bought over from Rahim Karim Mistry in 1947, all the flats being sold off within three months of the announcement in the papers. While Jethu Thadani was content to run his shop Paradise Stores in the building, ("big business is not for me")-G. P. Sippy and R. G. Advani went from strength to strength, the former now a formidable name in the film world, the latter in the builders' —now owner of Shalimar and Sun-n-Sand. Along with Jethi Sipahimalani, Bulchand Chandiram and Raheja Bros. R. G. Advani leads in the build-

ing industry, a field in which the Sindhi had perforce to shine in order to house his refugee brethren

The importance of the Sindhi in business and his control of the financial market is well known. With Bombay as his base, he has spread his tentacles to every corner of the world: from Tokyo to Madrid, from Hong Kong to London, from India to Africa, from Honolulu to Indonesia, the 'Sindhworki' is an established institution.

While business houses provided the funds, it is the Hyderabad (Sind) National Collegiate Board (with Mr.



Nari Gursahani

Mr Justice J. N. Nain.

H. G. Advani, the legal luminary, as President and Mr. K. M. Kundnani as Secretary) which has been instrumental in setting up the complex of colleges, schools, and health centres that are serving the student community in general, and the Sindhi community in particular, splendidly.

With earnest and intense interest such as this, it was but natural that the Sindhi should make a mark in the learned professions. Ram Jethmalani is a formidable name (presently the President of the Bar-Council of India) a shining legal luminary, with Moti J. Mirchandani, at present the Dean of the Faculty of Law in Bombay University, a close second. K. H. Nagrani, Nari H. Gurshani (also President of the All-India Sindhi Panchayats and the member of the A.I.C.C.) are worthy of mention. V. M. Gehani is a familiar name as Chief Presidency Magisrate (now retired). While J. N. Nain is a well known judge of the High Court, Motilal Butani and D. L. Bhojwani as judges of the City and Sessions Court, serve as well.

Psychic disease

The partition naturally contributed towards a change in the style and content of Sindhi literature. But while the horrors of World War I and II introduced and brought into notice a revolutionary change in English Literature, as epitomised in the poetry of Eliot and Auden, Spender and Macneice, making us aware of the nervous exhaution, the mental disintegration, the pathetic gropings after the fragments of a shattered faith, Sindhi literature experienced no such symptoms of the psychic disease. The litterateurs, along with the rest of the community, had crossed over to India before the full fury of the riots hit them unlike the Punjabis who suffered not only material losses but also losses of life and limb, as a result of which despair percolates their writings and they become acutely painful penetrating and pungent.

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Sadhu Vaswani

Literature

Sindhi literature, on the other hand, was swept over by a wave of nostalgia and expressed itself in terms of longing for the verdant beauty of Sind and for the life that once had been. Pakhiara-Walar-Kha-Vichrya, a novel by Gobind Malhi, portrayed the life of Sind while Arjun (Shad) expressed it in verse, "Let my thoughts fly on the viewless wings of poesy unobstructed and unhindered, and have glimpses deep and wide of Sind, sacred and divine."

The hardships faced by the refugees found expression in Sindhi literature too though, significantly no powerful plays on the subject were written or produced. Sundari Uttamchandani has dealt with the indomitable spirit of a Papadwalli in her stories, while Parsram 'Zia' composed: "The journey is long and arduous; the environment is hostile and the roads wicked; the ordinary chappals wear away—the iron shoes (guts) are required to gain the goal," expressing in verse the spirit of the refugees.

There were bitter outpourings expressing raw, unwrought emotions, which however did away with the classical form which Narayan Shyam, the late Lekhraj Aziz and Sugan Ahuja, amongst others, strove to maintain. This ultra-modernism has crept into Sindhi literature again, probably due to the influence of modern literature in other languages, in the works of Mohan Kalpana, Vishnu Bhatia and Haresh Vaswani. The introduction of sex in Sindhi literature has been a recent phenomenon, though this community has produced an active Woman's Libber, Popati Hiranandani, whose short stories like Kanta, pit a woman against the conventions and taboos of society very boldly.

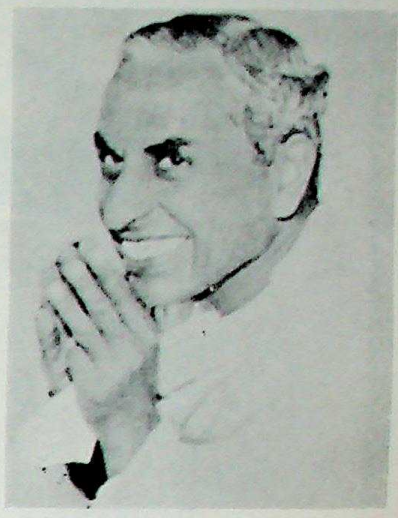
Realism was of course an off-shoot of partition, and Sindhi literature dispensed with the romanticism of old as perceived in the short stories of Anand Golani (Gamro) and Moti Prakash (Zeni). But Ram Panjwani who, along with Tirth Vasant, the late Lekhraj Aziz, Kalyan Advani, M. U. Malkani and Narayan Shyam has been the recipient of the Sahitya Akademi Awards, tends towards the idealistic. Prof. L. H. Ajwani stands in a class by himself and is the author of The History of Sindhi Literature, the first such volume to be written in English.

Language

Sindhi journalism at the moment is a hot-bed of controversy over the script to be used for the Sindhi language, which was included in the eighth Schedule of the Constitution after a long battle. While the Sindhi daily Hindustan (edited by Hiranand Karamchand) and the evening daily Bharat Wasi (edited by Baldev Gajra) advocate the adoption of the 'original' script of the Sindhi language which, they claim, is Devanagari, other papers like Sindhu Samachar (edited by Prof. B. H. Nagrani) Noeen Duniya (edited by Uttam) and Sindhu-Dhara (edited by Kirat Babani), point out that Sindhi literature of the past 125 years has been produced in the Arabic script. Besides, they argue, since the Arabic script, in the shape of the Urdu language, has already been accepted by the Government, why this fuss and flurry over the Sindhi language?

Prof. M. U. Malkani was responsible for bringing together litterateurs of different shades of opinion who, between them, evolved the concept of a Sindhiyat movement. The movement seeks to restore Sindhi folk-lore, language and culture to its prepartition eminence, and to instil and rekindle in the community veneration and admiration for its heritage. The last week of April sees the celebration of Chetichand (Sindhi day) all over India, with Melas and Sammelans held all across the length and breadth of the country, with the song dedicated to Jhulelal (the River God) made popular by Prof. Ram Panjwani, on everyone's lips.

Prof. Ram Panjwani



Dada Jashan

Nurtured and nourished on Sufism as propagated and passed on in the sublime poetry of Shah, Sachal and Sami, which even tends to abolish the distinction between Good and Evil (the latter is nothing but "an aspect of not-being and has no real existence"), the Sindhi is a born leveller of distinctions of class, creed and readily and reverentially took to Guru Nanak—the founder of Sikhism.

And it was the late Dada Vaswani who was the epitome of the destiny and dreams of Sindhis. He was no idle dreamer of a Utopia but a firm believer in accomplishing a Pragmatica. As in pre-partition days, he was transmitting the quintessence of 'Sufism' to the Sindhi community through Mira publications and institutions. In Poona he continued to spread the message of Universal Brotherhood. Dada Jashan is his worthy successor.

Like an ill-wind that blows nobody any good, narrow regionalism and parochial provincialism have tended to subject the Sindhi to their venomous onslaughts and assaults. Vulnerable as all human material is, the Sindhi may, also, not be able to resist it. In this context only, the Sindhiyat movement assumes significance and importance.

For 24 years, the Sindhi has been sowing seeds for his material harvest steadily and diligently, paying scant attention to his identity. The harvest has ripened well. Whether he will be forced by circumstances, social, political and economic, to adopt a closely, confining communal view or will continue to take a cosmopolitan view free from local or national prejudices only time can tell.

Meanwhile, let him enjoy the benefits of his hard work, his spiritual existence left to the vagaries of fate and nature.

Courtesy—The Hindustan Times

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She would not laugh again

A real life crime story

by

K. L. Gauba

He was a young Nawab, wealthy, handsome and generous to a fault.

She was more than pretty, gay provocative, and she pleased him immensely.

But he murdered her and kept lying with her dead body for nearly ten hours.

The jury found him not guilty but the judge disagreed.

He was sentenced for life but he never went to jail.

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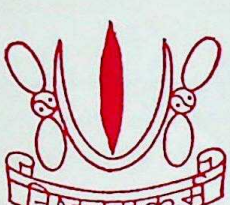

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SHORT STORY

A Young Nawab

Nawab Mohammad Nawaz Khan was born at Jhang in 1911. His father Nawab Mehr Haq Nawaz Khan died a few years later, when Mohammad Nawaz was only quite a boy. His father left two widows.

Mohammad Nawaz grew up, loved dearly by both mother and step-mother alike. He was a likable lad and was popular at school. His boy-hood was for a time spent in the care of a well-known European tutor, who had successfully piloted the sons of other distinguished parents. Moham-mad Nawaz joined the Aitchison College, Lahore, that excellent institu-tion, which tries to make gentlemen out of barbaric princelings. It certain-ly succeeded in making a gentleman out of Mohammad Nawaz, for, if there was one out-standing quality (and there were quite a few) in Mohammad Nawaz, he was at all times a gentleman. He was poor at his studies, but that was the most that could be said against him. He was extremely popular with staff and fellow students alike, for he was gay life—the 'hail-good-fellow-well-always—and to the end of his short met'.

On the death of his father, Nawab Mehr Haq Nawaz Khan, Mohammad Nawaz became entitled to one of the most important estates in the Punjab. The nett income from his ample areas was larger than the income of many a principality, in a province singularly gifted with a rich and titled heritage. Even while he was at the Chiefs' College many an aspiring mother's heart went out to him. He was hand-some and wealthy, and what more does any mother look for in a son-in-law? And so before Mohammad Nawaz had time to sow any wild oats, he was caught up by one of the great ladies of the land for one of her daughters. Mohammad Nawaz became the son-in-law of Mian Fazl-i-Hussain, Education Minister of the Punjab, at a wedding memorable for its pomp and brilliance.

The young Nawaz now had all that a young man needs to make a success of life. He had more money that he could ever need for his personal wants. He had a gifted wife and by marriage was related to the most influential man of his time. He had youth, pleasure and thus all the quali-fications to be a Minister in the Punjab Government or the President of a District Muslim League.

But Mohammad Nawaz Khan began and continued disastrously. As time went on he gathered pace down an ever-inclining gradient. He had little time for anything except the side alleys of life and pleasure. His marriage had proved a fiasco. The birth of a girl had done nothing to steady her giddy father. Mohammad Nawaz found twenty thousand rupees a month insufficient for his needs. He sold and mortgaged landed estates to pay for the orgies of drink and passion, which he staged at Jhang in the old family mansion. Tired of Jhang he would travel like a Moghul Emperor with large train-loads of retainers, singers and musicians to various parts of the country. He carried enormous sums of money on his person and gave generously to singers and women who pleased him. To those, who went to him for money, he also always gave willingly: "Take it," he would say, "this will not re-main with me, it may be of some use to you."

That was his great redeeming feature: he was generous to a fault.

I saw Mohammad Nawaz last at a restaurant at Lahore a short while before the tragedy that eventually brought his short gay life to an end. As soon as he entered the restaurant, there was a regular scramble among the waiters and barmen to serve him. He went round pressing everyone whom he knew to join him in a drink. He stayed the evening; there were several rounds of drinks. Mohammad Nawaz would not hear of anyone else paying—he even insist-ed on paying for the refreshments ordered before his arrival. That was Mohammad Nawaz in his element.

In 1936, he granted a divorce to his wife and married another. His second wife died a short while later.

When the war started, he joined the military and obtained a King's Com-mission. He was detailed to the Recruitment Department. In his new work he found a new interest in life —something real to do, something very different from wine and women. He no doubt expected that this new orientation in his life would save him from the ruin and disaster that now clearly stared him in the face. No man can pour gallons of poison into his system and expect to live the normal span of life. It was apparent already to Mohammad Nawaz that he was a physical wreck. He was fat and flabby, and, as other men of his age, he was old. Doctors, hakims and specialists sustained his interest in life.

Meets Shamshadbai

Of the last chapter in the life of Mohammad Nawaz Khan certain facts have never been in controversy.

Mohammad Nawaz came to Lahore on October 23, 1941, for medical treatment and stayed at the Faletti's Hotel. During his stay at Lahore, he became acquainted with Shamshad Bai, a young girl of 15, a dancer by profession. He had her visit him at the hotel. Shamshad Bai stayed with him on the night of November 6 and so pleased was he with the charms of his little friend that he paid her generous sum of Rs. 1,700 and invited her to accompany him to his village Khan Bahadur Garh which is in the district of Multan.

On the following day, a party consisting of Mohammad Nawaz, Shamshad Bai, her brother Talib Hussain and two servants left for Multan by the evening train. Except-ing for the servants, the party travelled first class. When the train reached Khanewal at about 4 a.m. on the morning of November 8, Mohammad Nawaz complained that he was not feeling too well, and decided to go to Jhang instead. The party changed trains at Khanewal and went on to Jhang, where they arrived at about 11.30 before noon.

Mohammad Nawaz found his namesake, Mohammad Nawaz, a collateral and reversioner, living in the family mansion. When the party from Lahore arrived, this gentleman moved out for the owner and went into a tent which had been pitched in the compound. To avoid confusion let us refer to him as Mohammad Nawaz II.

Mohammad Nawaz and Shamshad Bai, according to everybody, remain-ed in the drawing room till about 5 p.m. By that time Mohammad Nawaz was ready to retire to bed and both he and Shamshad Bai then went in. Dinner was served to Mohammad Nawaz in his room. At 10 o'clock he dismissed the servants including one Mohammad Hussain, who had accompanied his master to Lahore and had returned with him. Mohammad Hussain went to a quarter situated in the north-west corner of the compound which had only one gate and was surrounded by a wall, eight feet high.

The Shooting

According to the story as later related in Court, Gaman, one of the servants, who slept near the kitchen was awakened in the middle of the night by a voice from the bungalow shouting "Mohammad Hussain ko bulao" (call Mohammad Hussain) and some other servants who were up by this time, went to their master's bedroom and found him lying with Shamshad Bai. On her pillow there was blood. A revolver was lying on the floor. Mohammad Hussain said he could see all this as there was a dim electric bulb burning on the wall near the ceiling. Mohammad Nawaz II was called but he did not enter the room and advised Mohammad Hus-sain to send for one Manoharlal, a local pleader.

On arrival, Manoharlal also, some-what strangely, did not enter the room

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but made enquiries through the window from the accused, who merely said, "She is dead."

Mohammad Nawaz II, Manoharlal and Mohammad Hussain then went to a Magistrate, and from there to the Superintendent of Police and ended up at the house of the Deputy Commissioner. The visits to these eminent district officials were perhaps with a view to having the matter hushed up, if possible, but this purpose was never quite clearly ascertained. Thereafter they went to the police station and made a report, which constituted the First Information Report, which, according to the records at the police station, was made at 3.30 a.m. in the morning of 8th November, 1941. The report (after reciting the incidents of the previous day) said that Lala Manoharlal went to the bungalow of Mohammad Nawaz Khan and from outside had asked what was the matter. Mohammad Nawaz had only intimated that Shamshad was dead and had given no more details. The report also stated that Mohammad Nawaz was still lying with Shamshad Bai.

Sub-Inspector of Police Ali Hussain after recording the statement of the persons present arrived at the scene of occurrence at 5.15 a.m. He found Mohammad Nawaz still lying with Shamshad on the bed, a revolver was on the floor, while an electric bulb dimly illuminated the room. The Sub-Inspector picked up the revolver and smelt it. It appeared to have been recently fired. When opened, it was found to contain four live cartridges and two spent cartridges. A fully loaded rifle was found near the fireplace as also another loaded pistol in a suit-case. Two small tables were near the head of the bed.

The arrival of the police made little difference to Mohammad Nawaz, for he continued to lie with the corpse of the little dancer. At 6 a.m. when Ghulam Haider, Deputy Superintendent of Police arrived, he found Mohammad Nawaz in the same position. A detailed look-over of the room revealed that the revolver had been fired twice. There was a bullet mark in the wall six feet three inches from the ground above the side of the bed on which Shamshad was lying. A spent bullet was found on window, which was on the opposite the floor behind a suit-case near the side of the room. The other bullet was not traced. At 8.30 a.m. Jagan Nath, a photographer, was called in to take some photographs. The first of the photographs taken naturally was of that of Romeo beside Juliet.

Mohammad Shafi, First Class Magistrate, arrived at about 9 a.m. and recorded statements under Section 164 of the Code of Criminal Procedure of the servants. The accused at last left his bed at 10. He gave no statement. From the person of the accused the sum of Rs. 25,000 in cash in the form of two currency notes of ten thousand each and five of a thousand each as also a valuable bracelet were taken into possession.

Mohammad Nawaz was arrested the same day for the murder of Shamshad Bai and sent to the judicial lock-up. While in custody, he was treated with all courtesy. He remained in jail for nearly three weeks. When he was allowed bail by the Sessions Judge of Jhang. But the Crown moved the High Court for cancellation of bail on the ground that the accused was charged with the serious offence of murder. The High Court directed that the bail be cancelled. But in view of his state of health, he was permitted to be in hospital. Mohammad Nawaz never went back to jail.

The Trial

Mohammad Nawaz was committed to Sessions on February 12, 1942. In view of the great local influence of the accused and as there were some insinuations about the accused being able to buy up witnesses and others, the trial was directed to be held at Lahore before the Court of Sessions. The charge on which Mohammad Nawaz Khan was directed to stand his trial was of course the murder of Shamshad Bai on the night of the 8th November, 1941.

The trial was held at Lahore before Mr. D. Falshaw, of the Indian Civil Service, Sessions Judge. Mr. Falshaw was aided by four assessors. The Crown was represented by Mr. Siddique, Public Prosecutor, assisted by a member of the Jhang local bar. The accused was defended by Mian Abdul Aziz, Bar-at-law, an eminent criminal lawyer, assisted by a large number of junior members from the local bars of Lahore and Jhang. The Court room took the appearance of a State trial and was largely attended by members of the legal profession, the public and by the press.

Medical Evidence

The first witness called for the prosecution was Dr. Sher Singh, Civil Surgeon of Jhang, who reiterated the evidence that he had given in the Court of the Committing Magistrate to the effect that he had carried out a post mortem examination of Shamshad Bai on November 9 and had found a bullet wound ¼ inch in diameter on the left side of the back of the neck, the bullet having travelled from left to right in one plane and back of the head to the front in other. The doctor was of the opinion that when she was shot the deceased was lying on her right side with her head somewhat held upwards. He stated that he was unable to find the bullet and appears to have formed the theory that the bullet might possibly have emerged through the right ear, in which there was oozing of blood, the internal canal being ruptured.

Dr. Sher Singh had also stated that the bullet might have lodged in some obscure cavity of the skull. But the bullet that Dr. Sher Singh could not find during the post mortem was recovered on December 20 by Dr. Syed Mohammad Tufail, Assistant Civil Surgeon of Lahore, when the body of the deceased was disinterred from the Miani Sahib Graveyard at Lahore. In the Court of Sessions, Dr. Sher Singh explained that if the accused had been drinking at 10 p.m. all traces of alcohol would have disappeared by 2-30 p.m. the following day when he examined him.

Prosecution witness

Mohammed Hussain, as the main prosecution witness, gave the Court the connected story—already referred to as to how the accused came to Lahore on October 23 for medical treatment, his acquaintance with Shamshad Bai, her visits to Faletti's Hotel, the journey to Multan, the change of plans at Khanewal, the arrival at Jhang, and the day's events:

Mohammad Nawaz, son of Zulfikar, the cousin of the accused, was staying in the bungalow. On our arrival a tent was pitched for him in the compound. There was also the usual staff of servants. I then went about my work in the course of which I saw the accused and Shamshad Bai sitting in the drawing room. At about 5 p.m. the accused and Shamshad Bai went into the bedroom. At 10 p.m. the accused dismissed all the servants. I went to my quarter: The cook Gaman probably went to sleep in the kitchen and Dal Singh, Chaukidar, remained on duty. Shamshad's brother Talib Hussain slept with the cook. At about midnight Gaman came and told me that the accused wanted me. As I was not very rapid in getting up and putting on my clothes, Dal Singh also came with the same message. Before I had gone out of the enclosure wall within which our quarters are situated, I heard the sound of one shot. Dal Singh and Gaman were ahead of me. I entered the bedroom through the bathroom the door of which was closed but not bolted. There was blood under the head of Shamshad and the accused was lying with his eyes closed. There was nobody else in the room. A revolver was lying on the floor near the foot of the bed on the side where the accused was lying.

In cross-examination, Mohammad Hussain stated that the accused used to drink very heavily. He began drinking at Khanewal at 8 a.m. and continued drinking till 10 p.m. There were four or five empty whisky bottles in the bathroom and a full one in

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the bedroom. He also admitted that Mohammad Nawaz II was annoyed with the accused for selling property worth two or three lacs of rupees. He admitted that the door between the drawing room and the bed room was closed but not bolted. The mother of the accused had dismissed him on November 9 (no doubt because he informed the police of the occurrence before any steps could be taken to cover up the crime).

Other witnesses

Gaman, the cook, generally corroborated Mohammad Hussain:

"In the middle of the night I heard a voice from the bungalow shoulding Mohammad Hussain ko bulao.... when we were near the door of the enclosure we heard the sound of a shot. I called Mohammad Nawaz from the tent. He immediately came out. Before 10 p.m. I was massaging the legs of the accused for about an hour. Shamshad Bai and the accused were lying on the same bed. When I left them there was nobody in the bedroom except the accused and Shamshad Bai. When I left at 10 p.m. a dim light was burning. The accused always used to keep a dim light burning at night. Dal Singh, a Nepalese chaukidar, corroborated the previous two statements.

Two local prostitutes, Khairan and Zora (These girls were murdered after they had given evidence before the Court of Sessions.) stated that they were called to the house on November 8 and asked to sing. Shamshad Bai was also asked to sing but she refused, at which the accused appeared angry with her.

Talib Hussain, brother of the murdered grl, stated that his sister came out of the accused's bedroom between 8 and 9 p.m. and had her evening meal with him, after which she returned to the accused. He stated that the accused had paid his sister Rs. 1,700 or 1,800 and that "we were quite pleased to accompany him."

My sister never complained to me of the conduct of the accused.

Mohammad Nawaz II produced by the prosecution to corroborate the story as given by other prosecution witnesses turned hostile with the result that he was allowed to be cross-examined by the prosecution.

It is correct that I was sleeping in the tent when Mohammad Hussain came and woke me.

I did not murder Shamshad Bai.

Cross-examined by Mian Abdul Aziz, witness stated: The accused has sold ancestral property worth lacs of rupees and has spent the proceeds on drinking and debauchery. I warned prospective purchasers of property by posters and advertisements in the newspapers. I regard myself as the reversioner of the accused and I resent his squandering away the property. I have applied for the accused to be placed under Court of Wards in order to stop squandering of the property. Our relations have been strained for some time.

Lala Manoharlal came with us to the bungalow of the accused after the report had been made. Manoharlal was present when the First Information Report was made. I have been consulting Lala Manoharlal regarding the applications which I made against the accused.

To the Court, Mohammad Nawaz II made the following interesting statement:

Although I heard that a murder had been committed, I did not enter the bedroom as I was afraid that on account of the strained relations between me and the accused, I might be involved in the case.

The defence

After the prosecution evidence had been recorded, the statement of the accused before the Committing Magistrate was read out. In this statement he had denied his guilt; he had also denied the alleged incident in the afternoon of November 8 when it is alleged he had lost his temper with Shamshad Bai. He admitted that the revolver in question belonged to him. He also admitted lying in bed with Shamshad Bai until 9 a.m. on November 9, his explanation being that he was told by Lala Manoharlal that he would be murdered if he left his bed and then became unconscious. After the statement had been taken down he was asked if it was correct to which he replied:

"Yes, it is correct."

"Do you wish to say anything further?"

"Yes, I wish to file a written statement."

The written statemnet, which had been handed over to the Committing Magistrate, was then read out and was to the following effect:

I am quite innocent and did not shoot Shamshad Begum. I had no possible motive for doing so. I had given her a considerable amount of money and also a valuable ring and had brought her with me with the intention of marrying her. The evidence against me is false and without foundation and has been prepared a few days after the occurrence with the object of obtaining my property which is very considerable. I have no wife and no son and I am possessed of large immovable and movable property, some of which has been given to me by my step-mother and my enemies have been trying to bring this property under the Court of Wards. There was no direct averment that Mohammad Nawaz II had brought about the murder, but there were sufficient insinuations in the course of the written statement:

Mohammad Nawaz has been on bad terms with me for the last two and a half years as he is my collateral and reversionary heir and he has resented my selling the property though outwardly he remains on friendly terms.

As to the incidents on the fateful night the version of the accused was:

I went on drinking until 10 p.m. and then went to sleep with Shamshad Begum on the bed. There was no light burning and all the servants had gone to bed and doors of the adjoining rooms were not bolted and the bathroom door was open. During the night owing to fatigue, illness and intoxication I fell sound asleep when suddenly I woke up on hearing a noise. I called out to Mohammad Hussain and heard a shot. The culprit then ran away. I was in bad condition and frightened out of my wits.

Before the Sessions Judge, the accused made no further statement and produced no defence which on the evidence of the prosecution was undoubtedly a risky course. The accused was probably advised that there was no direct evidence of the murder, and the possibility of a murderer having entered either by the drawing room or the bathroom was sufficient to make the theory of the prosecution inconclusive and he would, accordingly, be entitled to the benefit of the doubt. Indeed, it was a strong point in favour of the accused that the prosecution could find no motive for the murder and the conduct of the accused in paying a girl of fifteen, seventeen hundred rupees, certainly indicated that she liked the favours she received. It was evident that he was prepared to pay well even though he might not have really intended to marry her.

The verdict

All four assessors were unanimous that the prosecution had failed to prove the guilt of the accused beyond all reasonable doubt, and recommended that he be acquitted.

The Sessions Judge, however, did not agree with this view and came to the conclusion that the prosecution had established the guilt of the accused, that nobody else but the accused could have killed Shamshad Bai and that there were no circumstances shown to take the case out of the category of murder as defined in Section 300 of the Indian Penal Code.

The Judge examined in detail the four possibilities in the case:

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1. That the accused deliberately shot the deceased,
2. That some other person from outside came into the bedroom and shot the deceased while either aiming at her or aiming at the accused,
3. That the deceased committed suicide, and
4. That the accused shot the deceased accidentally.

Theories 3 and 4 were ruled out. Observed the learned Judge:

There is no possible motive for the deceased to have committed suicide since, according to the evidence, she had already received Rs. 1,700 from the accused and as he was in possession of Rs. 25,000 and was obviously a liberal patron, it would be astonishing for any girl in the position of the deceased to commit suicide. Moreover, if she had committed suicide, one would have expected to find the revolver lying in the bed or still in her hand and there would have been scorching and powder blackening.

As regards the theory of accident there is a remote possibility that the accused in state of intoxication began playing with his revolver and discharged it unintentionally but one would have at once said so, and the fact that two shots were fired rules this theory out of consideration, as while it is possible for one shot to be accidentally discharged it is almost impossible to discharge two shots accidentally from a revolver (Webly and Scott 38 bore) requiring a powerful pull on the trigger like that of the accused.

Left with the other two theories, the Court came to the following conclusions:

We are then left with the other two possibilities the question arising from which narrows itself down to the single issue whether it is possible for anyone but the accused to have shot the deceased. In this connection the prosecution relies mainly on the allegation that the only access to the bedroom of the accused was through the bathroom, together with the fact that the sound at least of one shot was heard when the servants of the accused were actually on their way to answer his call. Thus if anyone left the bedroom through the bathroom after the shot was heard, he must have been seen by the servants, and although there is evidence that these witnesses have departed from their previous statements with a view to favouring the accused, even none of them alleges having seen anyone leave the bathroom, and it indeed would have been futile for anyone to have made this allegation at this stage, since it is obvious that if anyone had been seen emerging from the house, a hue and cry would have been raised immediately and there would have been no mystery at all about the affair from the start.

The Court then considered the evidence whether there was any access to the bedroom from any other quarter and came to the conclusion that there was none, there being sufficient reliable testimony that the doors leading to his drawing room and the bedroom were fastened on the inside, that is to say, on the bedroom side. As to the question whether the accused could have been murdered either by Mohammad Nawaz II or by an assassin hired by him, the probability was more in favour of the act having been committed by Mohammad Nawaz II himself than by an assassin, as the visit of the accused to Jhang was not known beforehand and was altogether an unexpected affair. The Court came to the conclusion that Mohammad Nawaz II could not have committed the crime, without the servants of the household being in conspiracy with him and this "I cannot see any reason for believing.'

In conclusion, the Court considered the matter of the accused lying with the corpse.

The prosecution also relies on the extremely strange behaviour of the accused after the occurrence and it must be said that 'extraordinary' is a mild word to describe his conduct in continuing to lie in bed alongside a murdered woman for eight or nine hours, and I can see no reason for not believing the evidence of Mohammad Hussain that even when Lala Manoharlal came, the accused made no allegation against any enemy but merely said, she is dead.

As to the motive the Court disbelieved the belated attempt of the prosecution to find a motive and the flimsy motive described in the statements of the two prostitutes Khairan and Zora that the accused was annoyed with Shamshad because she refused to sing in the afternoon.

I is not, however, neccessary for the prosecution to establish a motive and one can only surmise regarding what happened. It is reasonable to suppose that by night time he was in an advanced stage of intoxication. It thus appears reasonable that something upset the accused between midnight and 1 a.m. and he shouted for his servants and then for some reason picked up his revolver and shot the deceased without realising what he was doing. Intoxication, however, is no defence in a case where the accused has voluntarily brought the state on himself, and in the circumstances, I consider the accused must be held guilty of murder under Section 302 of the Indian Panal Code

Sentenced but not jailed

The accused was not sentenced to death. A sentence of transportation for life was passed on him instead as "there is ample justification in the present case for not imposing a sentence of death."

It was directed that in view of the status and mode of living the accused be treated as an A class prisoner.

Mohammad Nawaz Khan was not, however, on his conviction for the murder of Shamshad Bai taken to prison. He went back to the Mayo Hospital where he had been for some time as an indoor patient.

The verdict in his case was pronounced on June 6, 1942. An appeal to the High Court against the conviction was filed a few days later. But on July 7, almost a month after he had escaped a sentenced of death for the laws of man, he was forced to forfeit his life to the laws of nature. Mohammad Nawaz Khan died at the Mayo Hospital on the night before Sir Douglas Young, Chief Justice, returned to Lahore from holiday in Kashmir to hear the case.

We can only speculate what the decision of the High Court would have been. Would Mohammad Nawaz Khan have received the benefit of the doubt to which he was entitled, according to the views of the four assessors, who heard the evidence, or would the Chief Justice have upheld the decision of the Sessions Judge that there were no doubts in the case in all? Again we can only surmise, it is the type of case over which there can be endless debate. There is a great deal to be said for the accused's plea of absence of motive, but as the Sessions Judge very rightly held, motive in such a case is immaterial. There were two shots, nor are two shots fired without deliberate intention. One of the shots admittedly was fired after the servants had been called. Mohammad Nawaz gave no explanation as to this. If he saw the culprit running away when he called out to the servants, the second shot would not have been in the room, as it was not fired until several moments later. There is little doubt that Mr. Falshaw reached the right conclusion, though the evidence before him clearly had some lacuna. The evidence of Manoharlal was not taken. He was listed as a prosecution witness but was abandoned as hostile. The accused who might have used him with advantage in defence also failed to put him in. The Court might have interrogated him with advantage.

Reading between the lines it is clear that Manoharlal could have thrown some interesting light on the question of the accused continuing to be with the corpse for nine hours. Manoharlal was among the first persons to arrive on the scene; he was sent for presumably to give advice as to how to explain away an ugly situation. Is it carrying the matter too far to sur-

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mise that it was on Manoharlal's dvice the accused continued to lie n bed in the expectation that when the police arrived they could register a case of attempted murder of Mohammad Nawaz and the murder of his mistress Shamshad Begum, but things did not work out quite well when they went to the Deputy Commissioner and the police. When the statements were recorded they did not quite fit in with the original plan of defence and so Mohammad Nawaz had to fall back on the pretext that he lost consciousness after calling the servants and raising a hue and cry. The statement of Mohammad Nawaz did nothing to rebut the prosecution case and in many ways confirmed the view that he was himself the culprit. It appears that to save his neck he falsely insinuated that the murder had been perpetrated by or at the instigation of his cousin Mohammad Nawaz.

As matters stand, it will never be known with certainty what actually happened in the Dab family mansion on the fateful night of November 8, when Shamshad Bai, the little dancer of 15, was shot dead. Both she and her paramour are dead, and if the version of the servants be true the last that was seen of them alive together was by Gaman, when he pressed his master's feet as he lay with Shamshad Bai. The Sessions Judge surmised that something must have transpired between them about midnight of which Mohammad Nawaz lost all recollection by the time he appeared in the Court of the Committing Magistrate. Did he forget or was there anything he did not wish to disclose? It is difficult to believe that he could have forgotten what really happened.

The real motive

After his death a close friend of Mohammad Nawaz gave the author a version, which he stated to have come to him from Mohammad Nawaz himself.

Shamshad was pretty, but more than pretty, she was gay and provocative. When they were alone, she teased him and laughed at him. He was drunk, very drunk. He wished to be amorous, but he was in very poor health. Shamshad continued to laugh. Mohammad Nawaz was at first irritated, then annoyed. Shamshad gave him a push and he fell off the bed. He got his revolver from under his pillow and shot her. Shamshad would not laugh at him again.

The second shot was just a reminder to the servants that he wanted them.

All who knew her agree that Shamshad Bai was pretty, gay and provocative. It is true she will never laugh again. No, never again at the lobby rich Nawabs in poor health.

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Wogs Out!!

Britain has taken in most of the Asian British Passport holders in Uganda. Transporting such a large number in so short a time was a problem. But the real problem has just begun—the problem of learning to live together. Our special correspondent, Kul Bhushan visited Britain to report on the situation first hand. (Editor).

"Britain has gone to the Wogs" ... "Wogs Out" screamed a graffiti on the tube station advertisement.

I dismissed it as the spawning of an infantile imagination as I lugged my two heavy suitcases to change trains after landing at Gatwick with my wife for a fortnight's holiday.

From the sunshine of Nairobi, we were hurled deep into the grey skies of London where the wind cut through my clothes like a double-edged sword.

As I struggled with the suitcases, there was little time to ponder at the graffiti: the insults were to come soon after. On the suburban train journey where we changed twice, I met four different persons who hurled indecent remarks at me on separate occasions. Two of these four were middle aged men.

by

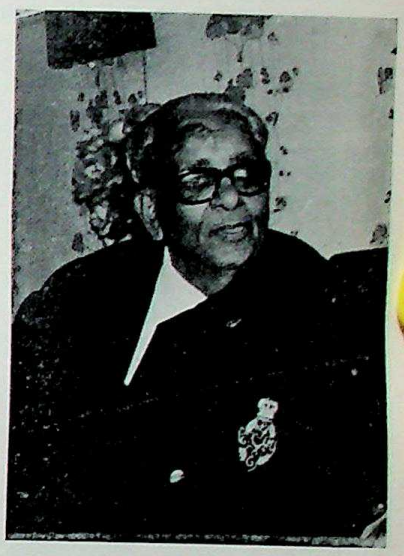
KUL BHUSHAN

"What have you come here for?" snickered one. "We don't want your lot here," hissed another. Others were equally cutting. And the glares we had from other people were just as articulate.

I was glad to get to our destination and tried to forget the incidents. But others cropped again during the dozen days we were there.

There was the case of the hotel waiter. After having dinner just off Piccadily, I left the payment on my plate. Still unused to decimal currency, I was 10 pence short. The waiter called us back and demanded the balance. Before I could pay, he remarked that he hoped I had not come penniless leaving all I had in Uganda.

A couple of days later, I rang up a friend from Nairobi who I knew was also visiting London. He told me of



Dr K. B. S. Seth an ex Kenya resident is now making headlines as Asians leader in Leicester where he is the Vice President of the newly formed British Asian Welfare Society.

an incident in which he and his friends were bombarded with rotten eggs as they were going to attend a function in New Southgate.

"A car with some ruffians came round the corner and threw eggs at us. It came round three or four times until our entire party was covered with liquid paste of eggs. We took the number of the car and reported it to police who have traced the car since then."

"The police told us we could take up the matter with the Race Relations' Board, but I am merely interested in bringing the culprits to the court".

The police assured him it would be done.

Staying with some friends who had moved there ten years ago, I was

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quite comfortable so long as I did not turn on the television or pick up a newspaper.

The TV news was flooded with the Uganda Asians story and banner headlines screamed from every paper. Tabloids seemed to give the maximum exposure and sensation to this story. To quote just one example, the Evening News carried a headline on September 15 which simply said "300,000, and beneath it was written "Government gives figures for right of entry to immigrants." In the fourth paragraph it said "By far the biggest number of immigrants are 110,000 Malaysians with UK passports."

The TV screen is usualy full of Asians streaming into British airports and with "live" interviews with them. And this was two weeks ago, when the airlift had not even started. An ordinary TV viewer gets the impression that there is a fullscale invasion of Britain by Asians.

The empire no more but its legancies remain in the form of hatred towards those it granted protection.

Of course, the more responsible papers are relatively sober in their coverage and comment, and they contain in depth articles with several constructive solutions.

And at the sophisticated level of the British public, I found genuine sympathy and support for the plight of the Uganda Asians.

A company director with Commonwealth-wide subsidiaries talked of the vast benefits Britain could look forward to with the arrival of the skilled and industrious Asians.

He said he would be pleased to employ some of the Asians in his own factory in the Midlands. He respected their cultural background the contributions they could make in improving race relations.

The outposts of the Indian Raj in Britain . . . the small shops which have grown both in number and size in the four years and will multiply even more in the next few years as Ugandan Asians go into small business.

He was aware of the initial problems, the heartbreak, and the adjustments both sides would have to undergo, but he was confident these could be overcome if the public outcry again immigration was not stirred up any further.

Talking to Sir Charles Cunningham, Chairman of the Uganda Resettlement Board, I became aware of his sincere sympathy and goodwill in tackling the massive task ahead.

But the tragedy of modern mass media is that the more dramatic, the more vitriolic and the more sensational news dominate headlines of papers, thus creating up a vicious circle and a stock image.

And this is at its height in Britain now. Smithfield macrhes, the Powelite statements and protest stunts catch the headlines, almost every day.

Talking shop on Fleet Stret, news editor of a big daily assured me that the anti-Asian feeling would not get any worse. "It would die down as the arrival of the Asians ceased to make news," he said.

Another journalist up the street disagreed. He thought it would get

Saris at the Batterseas Funfair on a Saturday afternoon as the Indian families go on an outing to break the monotony of the rat race and drudgery of overtime or home chores.

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worse simply because Asians were fast losing patience due to the constant demos and protest against them. "They will proabably start their backlash, and then we will get into real trouble. It is coming," he said.

An ex-Kenya resident took a mild view: "This is Britain. If you feel strongly about something you voice it in public. People who take part in demonstrations may appear very anti-Asian but the very same people might well be having tea or beer with you a few minutes later and would be perfectly reasonable," he said.

Paying a visit to Hyde Park Corner on a Sunday afternoon, I was attracted to a big congregation where a Pakistani was lashing out at the British. He was more humorous than sarcastic, and his remarks had an overdose of descriptions of sexual habits of the British. What he said was certainly unprintable in a family newspaper.

The most memorable confrontation between the White and the Brown for me took place outside the Leicester railway station. Here an English pensioner had come to persuade the Uganda Resettlement Board members to stop further coloured coming into his city. As soon as the Press briefing was over and the bigwigs were away, he got into an argument with a Gujarati railway worker who was very militant in enforcing the rights of the British passport holders.

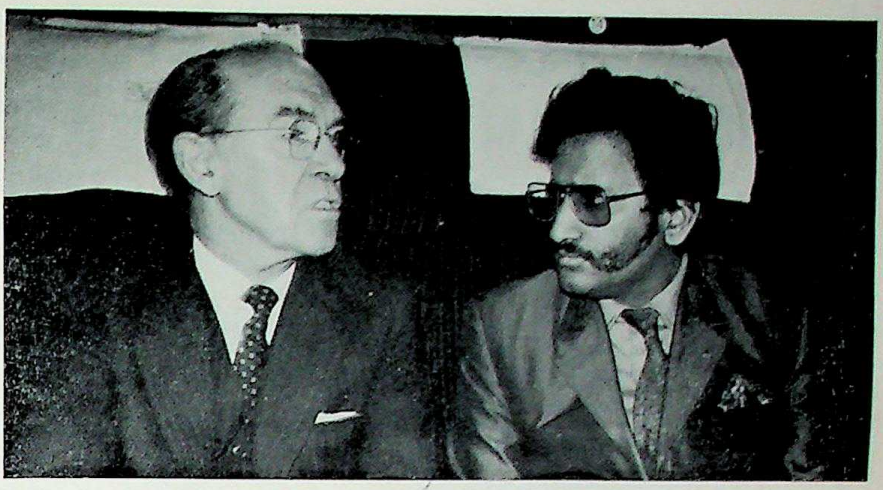
In thrust and parry of the vicious argument, both made their points tellingly. When the Asian quoted from the passport that gave him an equal right into Britain and that Mr Edward Heath and Mr Robert Carr supported it, the Englishman retorted that if he and the public had their say, Heath would be out.

The only time we escaped from the tension of a rather unfriendly environment was when we went to Paris for a couple of days. This time I took only a few clothes in a shopping bag to avoid further insults on the underground.

Back in Britain it was again dreary. "Winter has set in," greeted a coffee vendor. The winter of discontent, I thought with a shudder.

My last afternoon could not be brightened even with a visit to Battersea Park, in cheerless autumn. When I complained about the weather the old timers told me it was still pleasant. "Wait till winter."

Back home on the TV was Enoch Powell on a half-hour interview. Like a spitting cobra, he kept a dozen questioners at bay with his eloquence, scholarship and composure while he invited the audience to write to their MPs, to make their views known through papers and to push out the immigrants.



Our special correspondent Kul Bhushan interviewing Sir Charles Cunningham, Chairman of the Uganda Resettlement Board.

The cab was at the door to take me to the airport. The cabbie was friendly and talkative. He had applied to emigrate to Australia.

Uganda Resettlement Board

However, the common attitudes die hard and the British authorities are doing their best to educate people. This task is a responsibility of the Uganda Ressettlement Board.

Equipped with advance information on the job category, age group and brief background of every Uganda Asian on this outward flight to Britain, the Uganda Resettlement Board is ready for its task, the Board's chairman, Sir Charles Cunningham told me in UK recently.

"First we are arranging to meet them at the airport on arrival with our reception teams. We are also arranging for very temporary accomodation near each of the airports where people can be accomodated for two or three nights", he said. "We have had a very large number of offers of accomodation from hostels, hotels and private houses. We have established a register of these offers from which the more intermediate term accomodation can be provided." "The Board's policy is to encourage people to go to areas in the UK which are not overcrowded, and where houses, school places and jobs are likely to be easier for them."

"We have taken steps in Uganda through our High Commission to make these areas known to the immigrants and discourage them from going there."

This was in reference to the Board's plan of "Red" and "Green" areas and disclosed in the British press a few days ago.

The plan grouped under "Red" areas where the immigrant movement is to be discouraged by not giving them financial grant on arrival if they proceeded there and the "Green" areas to which they may proceed and also get a financial grant as an incentive.

Sir Charles classified the "Red" areas as London Boroughs, Ealign, Southali, West Midlands, Leicester, West Riding, Bradford and Leeds.

"Our High Commission in Uganda is very active in finding out as much as it can about the Asians coming here"—their jobs, their background and the property they are leaving behind." "In Kampala, an Asian is asked what job he can do and this information is being fed to the Board and through us to the Department of Employment."

"Large scale accomodation is now being provided near Stansted airport, in Stradishall an ex-RAF camp. There is talk of accomodating the immigrants in Aldershot officers' quarters for a brief period."

"Similar accomodation will also be available for arrivals on scheduled flights at Heathrow and Gatwick Airports." After the reception and temporary accomodation, the immigrants would be entitled to financial assistance from the Supplementary Benefits Commission just like any other citizen of this country."

"This will be enough to support him and his family for as long as is necessary and until he finds suitable job and is settled." "The long term task of settling these immigrants in appropriate areas involves a big effort by the Government departments and the local authorities in housing, school places and jobs."

In one area, housing may be available, but jobs may be in short supply and therefore we have to try to balance the one against the other."

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Regional Co-operation in Asia

In this article, Mr Bhatt makes a historical survey of developments in Asia to find answers to some of the questions such as: **Why is there no Common Market in Asia. Why did joint ventures amongst Asian countries not grow.** *It seems that the colonial powers who developed economic integration within their colonies, refused to sustain this concept, once the countries became free. And America also accepted this approach. Unlike Marshall Plan in Europe, aid to Asia was given on a country-to-country basis. This pattern of giving aid frustrated Nehru Plan which was thought of in 1946.*

It took Asians 20 years to realize the need of economic co-operation on regional basis. Now sub-regional blocs and commodity blocs have been formed. Asia is moving towards regional cooperation . . . (Editor)

by **V. M. BHATT**
Our Special Correspondent in Thailand

The most striking features of Asia are its vast geographical extent, enormous resources, prevalance of a low per-capita income. There are wide gaps in prosperity, poverty and rates of economic and social growth as between various Asian countries. These have prevented Asia being fully recognised as an identity such as that of Africa or Latin America, Europe or North America.

Political Realities

Ironically, economic integration among the various groups of Asian countries, under the pre-war metropolitan powers, was sizeable. For instance, under the British hegemony before the World War II, Burma, Ceylon, India, Nepal, Bhutan, Pakistan, Malaya and its adjacent territories of Borneo, Sarowak and Singapore constituted almost an integrated economic bloc wherein movement of population, goods, trade, capital, resources, labour and enterprise, were more or less free. To this vast British complex of colonies may be added the separate but large resources of China and of Indonesia (the then Dutch West India) which largely flowed through Hongkong and Singapore respectively. The Indo-Chinese peninsula under the French constituted another sub-group. Again, to some extent mainland China, Taiwan, Korea and Japan formed another economic bloc under the rising influence of Japan. The British, the Dutch, the French, the American and the Japanese interests while controlling their respective spheres of economic influence, worked out joint or co-operating banking trade, shipping and other institutional links which in effect provided a picture of Asian economy revolving round a series of inter-connected axes.

However, in the past-war process of decolonisation, these mutual ties were disrupted. Some of the bigger countries constituting large economies emerged as independent states. Their close inter-connections began to be further eroded as the emerging independent countries were devoted primarily to reconstructing their national economies. Economic planning initiated first in India soon after its gaining independence began to spread its influence in other Asian countries. Planning by its vary nature was conceived in the national context as a deliberately organised development of the economy of each individual country.

Nehru Plan for Asia

In the early post-war years, many Asian countries looked forward to the establishment of a sort of "Marshall Plan for Asia" when Pandit Nehru the Prime Minister of India convened the Asia Regional Conference in Delhi in 1947. There was even a talk of "Nehru Plan for Asia," which would set in motion a viable trend towards some degree of economic co-operation among the Asian countries. The Asian countries witnessed the establishment of the European coal community, the European Steel community, the European Payments Union and other forms of economic co-operation and integration in the Western Europe vigorously supported by the Marshall Aid to Europe, and would have embarked upon similar exercises if assistance was given to them multilaterally.

However, during those years, the aid giving countries and agencies rejected the idea of collective approach to the region and assistance was given on a country-by-country basis, hardly any project was launched in which one more Asian country could participate jointly. Thus external aid failed as a catalytic agent to encourage mutually supporting bonus of regional or sub-regional co-operation.

Lokanathan Plan

At the Tokyo session of the ECAFE in 1955, its then executive Secretary Late D.P.S. Lokanathan presented informally an aid-memoire on the identification of regional co-operation. This aid-memoire was a historical document, and it was a guide to the Asian countries for improvements in regional-co-operation. It also outlined the ways in which international and national organisations could assist governments in joint ventures for the production items where a market larger than a national market was an

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indispensable condition for efficient production and trade. The aide-memoire indicated specific areas where development of resources and intra-structure could be undertaken on a multinational basis. It is no exaggeration to say that all the major advances subsequently made by several governments and agencies have been in one way or other concerned with translating these ideas into practical action.

During the subsequent years despite several studies pointing out to the various possibilities for regional co-operation, no effective inter-governmental instrument emerged for taking firm action on these studies. These studies primarily related to the scope of increasing intra-regional training facilities, intra-regional trade promotion and development of resources such as water and minerals, multinationally, and evolving financial institutions for regional monetary and investment purposes.

In the sixties, a biginning was made to develop "Regional Projects" for which assistance in the form of funds, experts and equipment was made available to a limited extent. It is only at the beginning of this decade that the value of "regional co-operation" was recognised by the United Nations General Assembly in its resolution on the second development decade, by the Pearson Commission and by the inter-governmental bodies like ECAFE and the Colombo plan.

Economic Co-operation

It is during the latter half of the sixties, that special conferences on Asian Economic co-operation provided effective forums to adopt policy measures and to act and to establish instruments for regional co-operation projects. One of these forums, viz the Ministerial Conferences (convened by ECAFE) has emerged as an instrument for action and for taking imaginative decisions and to serve the purpose that Jawaharlal Nehru had in mind for convening the Asian Relations conference.

However, in a vast region like Asia with diversities of every nature, it is but natural that "sub-regional" forums are established, particularly when they are backed by aid-giving countries and agencies having different policies for different countries and for different situations. Thus, initiatives were taken by the groups of countries to establish Ministerial Conference for South East Asia and Pacific (ASPAC), the Association of South East Asian Nations (ASEAN) and the Regional Council for Development (RCD). However, the specific activities of these bodies are confined to development of a few national and regional projects, mostly in the fields of social, cultural, educational, population and manpower development. Their work is yet to see more concrete measures of regional co-operation have been set up although Permanent secretariats to serve these forums and activities, and that the participant governments have shown willingness to share the cost of such secretariats and projects.

Inspite of these "'institutional developments", effective commitment by member governments to adopt and implement regional economic activities in the fields of trade, investment, commodities, finance, monetary arrangements and intra-structure, remains somewhat limited. This is one of the main reasons why Asian countries have not yet shown positive evidence of efforts to establish either a firm Trade area such as an Asian Common Market, or an Asian Payment Union, even on a limited sub-regional basis. However, in cases where national economic sovereignty is not materially compromised, the Asian governments have speedy action. This can be illustrated by the ease with which projects such as the Mekong Project, Asian highway, Asian institute for Economic development and planning, the Asian development Market, Asian Trade communication network, Asian education programmes, Asian productivity organisation, Asian typhoon control committee etc. have been established during last ten years. In contrast, cautious attitude has provoked among most Asian governments in respect of basic aspects of future economic integration, for example in the establishment of Asian clearing union, Asian Reserve Bank, Asian Trade Exposition and liberalized programme, and agreement to adjust or co-ordinate national development.

The proposals for Trade and monetary co-operation in Asia, so far evolved aim at leading the countries to enter into specific agreements to remove trade barriers, liberalise and expand mutual trade and to settle their surpluses and deficits in the intra-regional trade by mutual account keeping in each others' currencies and liquidation at regular periodic intervals by providing internationally traded convertible currencies or gold. The trade programme aims at relaxing trade barriers of various kinds existing at present between the countries, and achieving in the long-term greater complimentarities of their economies at least in respect of important sectors. Studies in regard to strategies for agricultural development and intra-regional trade have indicated lines on which agricultural production in each country could be specialized on the basis of resources endowments, technological progress in agricultural and economy in the cost of production, thus allowing for mitigation of extreme trends that prevail in Asia today.

It is likely—and this need not be a disadvantage at least in the initial stages—that, in respect of some of these proposals, particularly for trade and monetary co-operation and production—complimentarities, a limited number of governments may agree to participate, instead of all the countries of the region which is vast and full of political, economic and historical complexities and diversities.

It is in this context that the establishment during the last few years of what are called sub-regional groupings on the initiatives of their own countries has become meaningful, although an agreed over-all framework and an integrated strategy for regional co-operation might keep as its long term goal the preservation and reinforcement of mutual links and common interests of all the countries of Asia. In other words, sub-regional groupings may form pilot projects or intermediary stages through which a full large scale region-wide process of integration can begin. The RCD bloc of Iran, Pakistan and Turkey as well as the ASEAN bloc of Indonesia, Thailand, Malaysia, Singapore and the Philippines may be viewed as the positive trends—the beginning of co-operation among Asian countries.

Sex on note

London—A bank note from Seychelles Islands is money with a message: sex.

The word is clearly spelled out in the waving fronts of a cluster of palm trees depicted on the note alongside a portrait of Queen Elizabeth II. It is evident when the note is turned on its side.

Authorities on the British crown colony in the Indian Ocean seem so embarrassed by the discovery as they are trying to stop the notes from leaving the Islands' shores

But some are being smuggled out. Their scarcity value in London is such that the notes are fetching three times their face value of just under four pounds — (about Rs 73) among collectors.

A woman who brought one back said: "We could take out notes of all other values easily enough but we were "relieved' of the 50-rupee ones. It seems they want to keep sex to themselves."

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LETTERS TO THE EDITOR

Dream comes true

Dear Sir,

Since my twelve years in Hongkong I never dreamt that the day would come to watch an Indian Movie on TV.

I sincerely envy the efforts put-forth by the Indian magazine, through your kind courtesy, for giving us such an opportunity to remember for considerable years.

I hope you will apply such methods to view movies like religions of Indians, their goodwill towards all communities, to enable local people and other foreigners alike, to have complete history of Indians, which shall impress them.

T. G. RAJ.

Hongkong.

An appeal

Dear Sir,

I have the privilege of addressing you on behalf of the Vivekananda Kendra Patrika, a distinctive cultural magazine with a separate theme set for each of its numbers presenting views, approaches and information collected as articles and compiled features in a comprehensive Volume. The inaugural number under the caption "Serve Man Serve God", offered a conspectus of approaches bringing out the significance of service under a spiritual reorientation. The second number, "Hill India" which was recently released at a public function at Madras by Swami Ranganathanandaji served as a sequel to the first in a specific direction. The necessity for service is readily seen wherever we may turn. The "Hill India" signifies a particular field of service and dedicated action, as it deals with our people in the hill-tracts of our motherland, discussing the different aspects of their life, their beliefs and tradition.

The forth-coming issue—"Mother India's Children Abroad"—extends the field of service to another area, and focusses our attention on our brethren in other lands. It seeks to present a picture of the people of Indian origin abroad whose forefathers had migrated to other lands at different periods of India's history showing how and to what extent they have contributed or participated in the welfare activities of their adopted countries and indicating the status that they have acquired in the national set-up of the respective regions. The presentation will also include those that are now abroad temporarily and for various purposes, educational, commercial, etc. highlighting their impressions and observations and reflecting the opinions formed by the host countries about them.

Prof. K. Seshadri

Madras

A new venture

Dear Sir,

Please accept my hearty greetings and best wishes for the successfully running of your esteemed Monthly named The Indian. Just now I am informed that you are taking much interest for propagation of Indian affairs abroad. I am sure that you will gain the favour of the foreigners, specially of those Indians who are living in Asian, and Western Europe by circulation of the Indian.

Our Information and Cultural Centre is an independent Institution running under the management of Board of Cultural Publications. We are getting all the major Country's periodical Books, Magazines, and Technical titles in Quaduplicate for free circulation among the members, who are poor and unable to purchase it from the Market. General information material we are getting in hundred numbers for distribution. We are not having any source of income, only few well-wishers are bearing all the expenditure, and rent of the building.

We shall be much thankful if you will kindly arrange to send us at least three copies of each of your Monthly on regular basis. Further it will also be desirable if you publish our address in the Indian, with a note that Indian overseas, may donate their used publications as presentation to the Institute. By this you can assist us.

K. Tharani Rao

Hyderabad.

Pat on our back

Dear Sir,

It was a pleasure to go through your August issue in which you have splendidly projected India's true image to the world. I was particularly struck by the sections on literature, music and dance which I am sure, will tell the world that India has not been static but has been moving with the times in a manner in which she has shown that she has to make a distinctive contribution to literature and the fine arts. Our progress, as shown in the issue, has kept alive our traditional spirit and has harmonised tradition itself with the immense technological achievements of the world. I must also congratulate you on a very perceptive and elegant editorial and on your excellent choice of articles. You may be sure that you are rendering a distinct service to India and to Sindhis.

God bless you and give you the strength and inspiration to move on to ever higher achievements.

Ram Panjwani

Bombay

Thank you

Dear Editor,

After I have tried to find out the exact address of the person to whom I could address a letter of very warmhearted thanks, I have finally been advised to send it to you.

I am sorry, that I could not be here on the day you gave another generous dinner to the residents of our Old Age Home on the occasion of your national independence day. I don't know how many members of the Indian Community have been involved, but would you please be so kind and extend my and our warmest thanks to them? Thank you. Let me also use this opportunity to congratulate you on the occasion of your independence. I am sure, this must be of great value for you and I wish you and your country every good progress and above all the gifts and blessings of the living God in his son Jesus Christ.

Maria Lange
Matron

Hongkong

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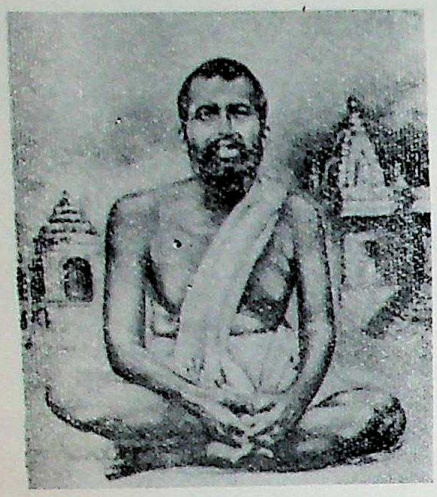
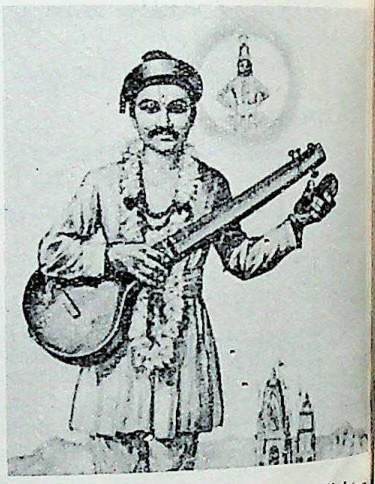


RAMAKRISHNA: " . . . give me thy inner beauty, Mother-the purity of the spirit!"

Saints belong to all times—a ations. the bonds of communities ntions, I India has produced many preache brotherhood of man, who ite diver for the common good.

TUKARAM: "When one is lost in Divine bliss, who cares for the body!"

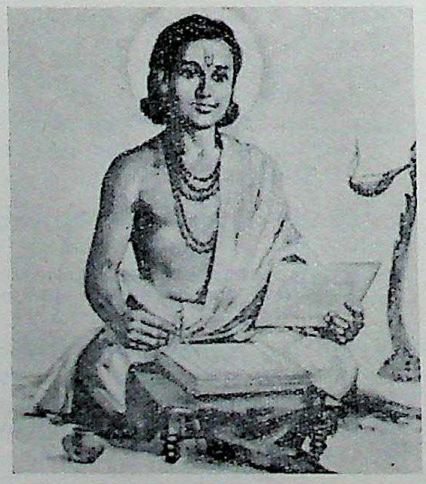
SHRI KRISHNA CHAITANYA: Unbounded love that broke all barriers.



NAMDEV: He spread enlightenment through simple songs.

RSI MEHT man throug

SHRINIVASA NAIK: He spurned worldly riches for spiritual wealth.



DNYANESHWAR: He enriched Marathi—and the spiritual lives of millions!

TULSIDAS: An Epic strengthen the Bonds of Brotherhood.

R: He

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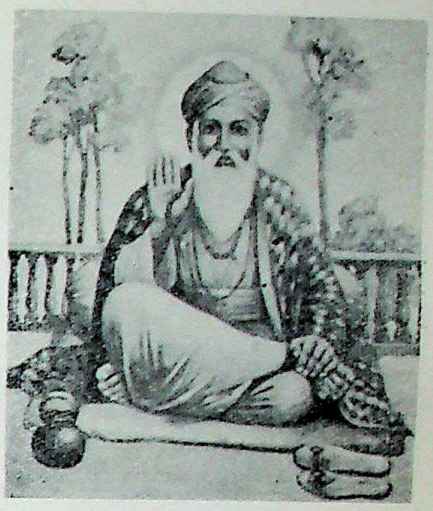
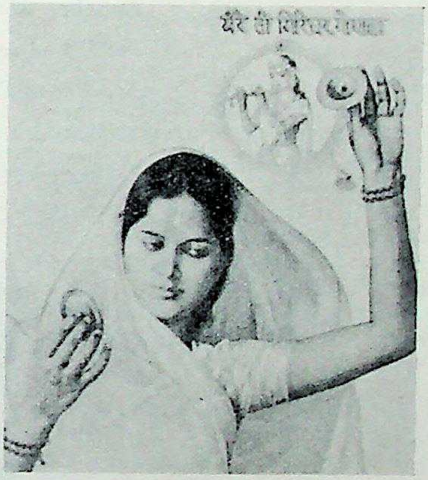
F INDIA

...nes—a...ations. They transcend
...nities ...ations, place and time.
...many ... preached the universal
...who ...ite diverse social forces
...".



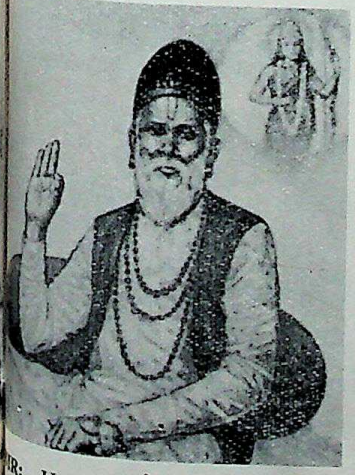
GURU NANAK: "One god, one religion!"

...RSI MEHTA: He served God ... man through songs.



MIRABAI: She sang her way to spiritual glory.

THYAGARAJA: Music was his life —and his life a spiritual offering.



...IR: He wove the fabric of

VIVEKANANDA: He was an inexhautible power—because of spiritual strength.

TIRUVALLUVAR: He worked for the salvation of man as an individual —and also as a social being.

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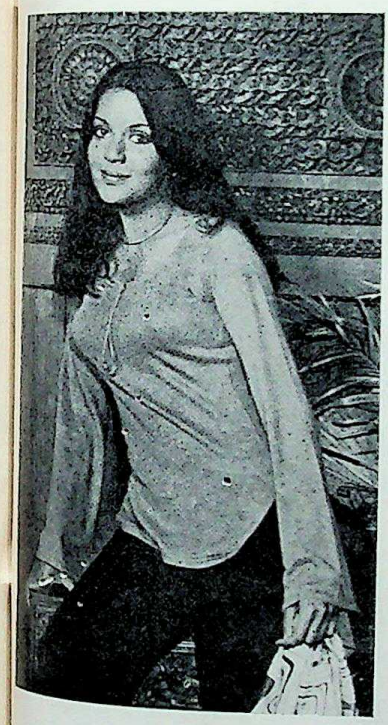
From Filmland

Zeenat Aman

With the release of Dev Anand's "Hare Rama Hare Krishna" appeared on the Indian film firmament is the shining glamour-star Zeenat Aman. Though she had worked earlier in "Hulchul", it was "Hare Rama Hare Krishna" which brought her recognition and fame. Resultant acclaim also brought her a deluge of movie offers.

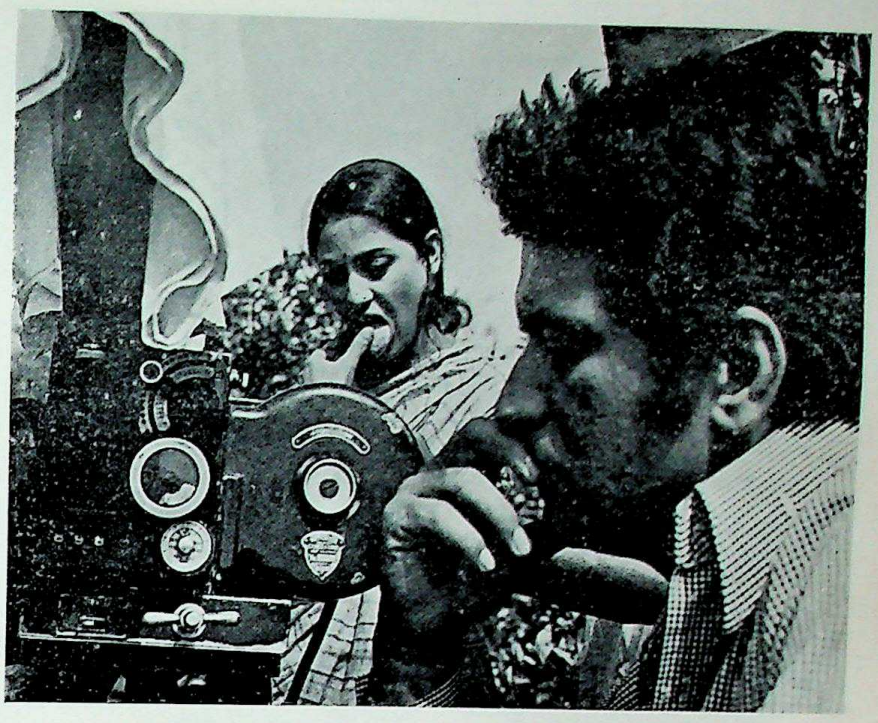
About two years ago producer O. P. Ralhan introduced her at a press conference as the leading lady of "Hulchul". At her first introduction to the press, Zeenat was hailed as the Beauty Queen and the epithet was universally confirmed after a week when she went to Manila to participate in the beauty contest, where she won the Asian Beauty title.



Zeenat Aman

Returning home, Zeenat made her debut in "Hulchul" with heart pounding with hope, but, the film, as announced, could not present her as the leading lady. But while working in the first film, lady luck surely smiled on her. She got introduced to Dev Anand, who cast her in his film "Hare Rama Hare Krishna", which was made and released in a record time.

Zeenat Aman is an epitome of self-confidence and yet unlike many upstars of today she is humble, frank, polite and unpretentious. Most new stars are touched to the quick if someone even remotely suggests a slight improvement in their performance and sometimes get wild and insulting if someone in their presence dares to praise somebody else. Zeenat, so sure of her natural assets, is never temperamental—never jealous or envious. She is so confident of her present and future, that the word 'jealousy' does not exist in her dictionary.



Director Manoj Kumar with leading lady Jaya Bhaduri during the shooting of Shor.

Born in Bombay, Zeenat did her schooling at a convent in Panchgani. Soon followed a course of training in histrionics with a scholarship in the USA, where occasionally she did modelling also. Yet, with all her Americanised deducation and background Zeenat Aman has always been devoted to Indian culture and Indian way of life. While in the USA she was offered a role by well-known producer Arnold Schulman in a colour film. Impressed by her acting talent and dazzling figure, the producer wanted to feature her 'body' for the box-office success of his film. But Zeenat instantly turned down the tempting offer which might have brought her fame and fortune in the sexiting cinema of Hollywood.

by
P. P. MARTIS
Our special film correspondent in India

Zeenat has always been presenting her Indian image. She does not conform to the ideals of the so-called progressiveness, who, in their craze for nudity and sex have set in a chain of reactionary trend to halt the progress of humanity and take back the ever-progressive human life to the dark, naked age of the stone-era. While Zeenat is liberated enough to smoke and drink whenever she likes, she does not drink and she does not 'Dum Maro' like the many modern college girls of her age. She is no synthetic glamour like a few of the upstars, who have come up recently through sensuous publicity, sexy behaviour and 'careeristic' conduct. She would not expose her body because exposure deprives a woman of her 'most vital weapon—the mystery' nor would she go to parties to create riots and become a 'talk of the town' as a few among the untalented new leading-ladies deliberately do to keep their career going. Zeenat does not need any of these cheap devices because she is real glamour and not synthetic glamour.

Zeenat's mother, married to a German, is a devout Hindu, who goes through the routine of puja at a corner in the house. Zeenat, though selective in her assignments is definitely going to last longer than any of her rivals for she has the looks and capacity to be both a 'Balika Badhu' and an 'Aradhana'. Besides a member of assignments in Bombay, she also stars in 20th Century-Fox's "Evil Within" opposite Dev Anand.

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Will TV affect cinema?

Television in Bombay was inaugurated on October 2, the Gandhi Jayanthi Day. Except film people, the average cine-goer has not yet thought that the TV would oust the cinema from the entertainment world when its popularity increases.

Film people know that only the film on the TV can beat the film on the cinema screen. And so, the All India Film Producers' Council was quick to decide that no feature film be supplied for showing on the TV.

In all edveloped countries like USA UK and Japan, the cinema has been very adversely affected by the TV. A number of cinemas had to be closed down. In those countries, the TV provides as much commercial entertainment as the cinema. Trade circles feel that this may not happen in India for years to come.

The radio has been popularised in India by film songs. A former Minister of Information & Broadcasting, once attempted to 'purify' the All India Radio by cutting out film songs. The attempt miserably failed. Government soon realised that people would have to be given what they like to some extent and they cannot always be fed on propaganda or classical music. And the Minister bowed down to the will of the listeners. Even now film people have not fully realised the value and popularity of film songs which are being freely used by many.

In the present conditions the TV stations may get only some old films or flops for showing over the TV. Even these shows would have their adverse effect on the cinema attendance.

In India, if TV is to become popular the motion picture would have to give life to it just as film songs gave life to the Radio. Even if regular commercial films may not be available for TV, specialised films would have to be produced for the TV. The days of competition from TV may not be very near in India.

No feature films for TV

Mr I. S. Johar. President of the Indian Motion Picture Producers' Association, has advised film producers to refrain from supply of films for exhibition over TV.

According to him it would very adversely affect commercial screening of all pictures in cinema houses.

The TV authorities have already been advised by the trade bodies that the TV rights normally vest with producers and that they should not show films over TV. Appropriate action is being taken in the case of any unauthorised showing over TV, said Mr Johar.

Rajesh Khanna & Tanuja in a scene from Shipkar's "Mere Jeevan Saathi".

New Films:

"Jaise Ko Taisa"

M. Murugan and M. Kumaran, sons of the famous film-magnate A. V. Meiyappan are making their debut as a team of directors in AVM's latest Hindi film "Jaise Ko Taisa".

Starring Jeetendra and Reena Roy, it is based on a story by late Jawar Seetharaman with screenplay by Narayandas and dialogue by Pt. Mukhram Sharma.

Music director R. D. Burman has already recorded four songs for the film. Anand Bakshi has written the lyrics.

Radha, Vijay Arora Starrer

Radha Saluja and Vijay Arora play the romantic lead in Pragati Chitra International's latest offering "Ek Mutthi Aasman".

Supported by I. S. Johar, Kamini Kaushal, Gulshan Arora, Kamal Kapoor and Pran in a guest role, the film is being written, produced and directed by Virendra Sinha. Madan Mohan scores the musical score.

"Parichay" complete

Writer-director Gulzar has completed the shooting of Tirupathi Pictures' "Parichay" recently.

Starring Jeetendra, Jaya Bhaduri and Pran in key roles, the film has been produced by V. K. Sobti with music by Rahul Dev Burman.

"Prabhat" launched

Producer Ram Dayal's latest film under the banner of Mukul Enterprises "Prabhat" was launched with regular shooting last month.

"Prabhat" stars Zahida, newcomer Jay Kaushalya, Roopesh Kumar, Kamal Kapoor, Shyama and others.

The film, being directed by Sikandar Khanna, has music by Madan Mohan and photography by Pramod Mittal.

Jeetendra, Maushumi teamed

Jeetendra and Maushumi Chatterji will play the leading roles in Filmnagar's next film, to be directed by Jeetu Thakur. To be produced by Sohanlal Kanwar, it will have music by Shanker Jaikishan.

Randhir Kapoor signed

Randhir Kapoor has been signed by producer I. A. Nadiadwala to play the lead in Pushpa Pictures next film.

The film will be directed by Prakash Mehra with music by Kalyanji Anandji.

Rajesh Khanna starrer rolls

Ashirwad Pictures Production No. 1, starring Rajesh Khanna, was launched at Natraj Studios recently.

To be produced by Rajni Desai, the film is being directed by Manmohan Desai and photographed by K. Vaikunth.

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INDIANS ABROAD

MALAYSIA / SINGAPORE

GENERAL ELECTIONS IN SINGAPORE

Indians form a new Party

With the Singapore Indian Congress continuing to lie dormant and inactive, local citizens of Indian origin were left with no choice but to form a new political party for themselves, which they did just before the recent general elections. The new body called the Justice Party also fielded three candidates on the tickets of the United affiliated. Affiliation with the UNF was justifiable because it is composed of similar communal political organisations of the other major races in the Republic, namely, the Chinese and the Malays (indigenous Moslems), on the lines of the ruling triple Alliance in Malaysia comprising the United Malays National Organisation (UMNO), the Malayan Chinese Association (MCA) and the Malayan Indian Congress (MIC). The Singapore Chinese Party, which is a partner of the UNF, was formerly the MCA Branch in Singapore; while the Singapore Indian Congress was likewise, the Singapore Branch of the pan-Malayan MIC. The changes came with the separation of Singapore from Malaysia in 1965.

All Opposition Candidates defeated

Well, all the three candidates put up by the Justice Party were defeated in general elections. It was no shame for an infant organisation, because none of the other 75 opposition candidates belonging to various opposition parties some of them a quarter of a century old, nor the two Independents were able to win any seat in the expanded 65-member Parliament. As is well-known, Prime Minister Lee Kuan Yew's People's Action Party which has been in power uninterruptedly ever since 1959, made a complete sweep of the polls, bagging all the 57 contested seats, after having already won eight other seats uncontested on the nomination day itself.

The one-party monopoly of Parliament or rather the one-party State, began when the left wing Barisan Sosialis withdrew its members from Parliament in 1965 and subsequently boycotted the elections altogether. Eventually, the Barisan lifted the boycott and participated in the recent elections, winning no seats, of course.

Accusation against the PAP

Most of the opposition parties have accused the PAP of adopting unfair tactics, while a few have even gone to the extent of openly charging the ruling party with having "rigged the elections brazenly" and the UNF secretary-general Mr. R. Vetrivelu, a Malaysian-born Singapore citizen of Indian descent, is now on his way to the United Nations to present what he calls the "Opposition's case" against the PAP Government and to seek world sympathy and support in their campaign to restore democracy in Singapore. The Opposition parties have declared the recent elections "null and void," and demanded fresh elections to be conducted by an impartial and independent Elections Commission or under the auspices of the United Nations. This is the objective of the UNF mission to UN. Mr. Vetrivelu who left here on Oct.

by

G. S. Muthukrishnan,

Our correspondent

1, was scheduled to spend a week each in Malaysia, Indonesia, Australia, New Zealand and Britain before arriving in New York to present his lengthy memorandum on the subject to the UN Secretary-General Dr. Kurt Waldheim and UN members. He released the text of the memorandum before boarding the train to Kuala Lumpur with an embargo making it unpublishable before the actual presentation to the UN Secretary-General. Soon after the elections, he also wrote to world leaders including the Indian Prime Minister Mrs. Indira Gandhi, President Nixon and Senator Edward Kennedy of the United States, Prime Minister Edward Heath of Britain, and the Foreign Ministers of Malaysia and Indonesia, Tun Abdul Razak and Dr. Adam Malik respectively, explaining the conduct of the recent elections in Singapore and the purpose of his mission to UN.

A Voice for Indians

While the veterans and other seniors in the game may be safely left to take care of the struggle for democracy and for an end to the one-party rule the infant Justice Party and the small and weak Indian minority would be quite content with striving to achieve their modest aim of securing a small voice and share in the Government which it has not had ever since the PAP came into power 13 years ago. Prior to that, under the dyarchial system of government with the British sharing the power with the local people, a prominent member of the community Mr. J. M. Jumabhoy was appointed the Minister of Commerce and Industry, and later another Indian, Mr. M. P. D. Nair, was appointed an Assistant Minister. But under the long PAP rule, to date, there has been no Indian in the Cabinet. For some years there was one Indian as Parliamentary Secretary who was promoted as an Assistant or Junior Minister or Minister of States as the post is termed, but he was retired even before the dissolution of the last Parliament. In the new Parliament, there are two Indians as Members but neither of them has been given any secretarial or ministerial job. In other words, citizens of Indian origin have been completely left out of the decision-making body. They therefore continue to be voiceless.

Who is an Indian

In a statement clarifying its aims and objects, the Justice Party disclosed that while it has been formed "primarily to safeguard the interests of the people of Indian origin in the Republic," its membership cannot be restricted to them. In fact, the Government approved its registration only subject to the deletion of the phrase "of Indian origin" from its rule governing membership. The party described this as "very surprising" because there are many parties in Singapore today whose membership is restricted to various racial or communal groups. However, despite its primary aim of seeking justice for the Indians, it assured that it would "fight anything and everything that militates against, dilutes or negates justice," and that its efforts would not be confined to minority groups or sections only, but to major groups as well. Its initial efforts would be devoted to the cause of Indians because, it said, "we are honestly of the view that it is they, more than anybody else, who are at the moment suffering in innumerable ways and are in need of immediate help to relieve their sufferings and distress.

The party also made it clear that in using the term "people of Indian origin", only the Indian sub-continent is envisaged, which in its true geogra-

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phical sense covers only India, Pakistan and Bangladesh (and also Nepal, Sikkim and Bhutan), but that it would not include Ceylon, even though the PAP Government has extended the term Indian to include the Ceylonese also (besides Pakistanis) for statistical purposes as from 1970. The Justice Party statement said, "Ceylonese with their privileged position are quite capable of looking after themselves, and need nobody's assistance, much less that of their poor, weak, oppressed and docile brethren."

Indians in Malaysia

In Malaysia, on the contrary, people of Indian origin enjoy a generous share in the Government. In the Cabinet there are two Indians—the National President of the Malayan (now Malaysian) Indian Congress, Tun V. T. Sambanthan and the MIC vice-president Tan Sri V. Manickavasagam, holding portfoilios appropriate to the characteristics of the Indian community. Tun Sambanthan (the only one in the community to be conferred by the Malaysian King with the highest honorific title of "Tun" equivalent to a British Lord) is the Minister of National Unity a very important ministry created after the 1969 Sino-Malay racial riots. That a member of the minority race has been chosen to cement the ties between the two major racial groups, namely, the Malays and the Chinese speaks volumes for the important role assigned to our community in the national scheme of things.

This aspect has been most graphically described by no other than the late Mr. C. N. Annathurai, Chief Minister of Tamilnadu, during a visit to these parts several years ago. Speaking at a public meeting in Singapore, this Tamil leader and most outstanding Tamil orator and writer, well-known for his epigramatic style, described the role of the Indian minority in Malaysia and Singapore, as that of the lime in **pansupari.** He said that lime is a very small ingredient in betel-chewing, but is vital and indispensable, because without it neither will the betel leaf be tasty nor will it turn red!

Tan Sri Manickavasagam (Tan Sri is also another title equivalent to a British Knighthood, conferred by the Malaysian King) is the Minister of Labour and Manpower. With Indians constituting the large bulk of the labour force on plantations, in Government and statutory bodies, railways, ports and elsewhere, the choice of an Indian for the Labour portfolio is most appropriate.

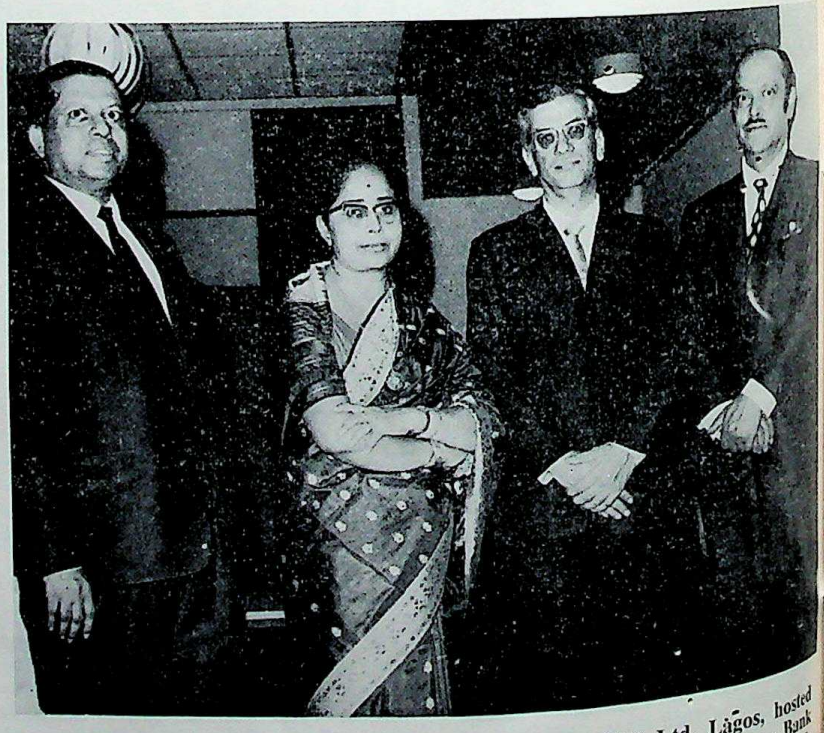
If Singapore is keeping out the local Indians probably because of its pro-Peking attitude, it is most unfortunate because those Indians who have taken up the Singapore citizenship have burnt their boats behind them and cast their lot with this island Republic, and they should not be penalised for what had happened across the Himalayas.

LAS PALMAS

The Most Reverend Swami Krishnanand Saraswati who is based in Mauritius and is a roving religious ambassador, visiting Indian communities scattered throughout the length and breadth of the globe graced the Canary Islands with his presence and was given a very warm welcome by the large Indian community here.

Swamiji had a daily satsang session and some meetings especially for children, all of which were well attended. Photo shows Swami Krishnanand at the home of Consul of India Shri Chandan Bulchand.

LAGOS / NIGERIA



Mr. R. M. Bose, Manager—The Bank of India (NIG) Ltd. Lagos, hosted a party in honour of Mr. H. N. Vesuvalla, Asst. General Manager — Bank of India, Bombay. From left: Mr R. M. Bose, Mrs. Bose, Mr. H. N. Vesuvalla, and Mr. A. N. Mehta, High Commissioner for India in Lagos.

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FIJI

Fiji requests India for help to become the grainery of the South Pacific

The second Indian Trade Fair named "India on the move" was declared open at the Civic Centre in Suva by the Vunivalu of Bau, the paramount Chief of Fiji and the Minister without Portfolio, Ratu George K. Cakobau, O.B.E.

Welcoming Ratu George, whose name is being mentioned as the first local Governor General when the present Governor General Sir Robert Foster retires, the Indian High Commissioner, Mr Bhagwan Singh said that the exhibition was intended to emphasize cottage industries and other allied products which could be useful to Fiji, and assured India's willingness to share with Fiji its experience in other fields as well.

The Vunivalu of Bau, Ratu George K. Cakobau, Minister without Protfolio, lighting the traditional "jyoti" to declare "India on the move" open. Mr. Bhagwan Singh, the Indian High Commissioner to Fiji is watching him.

In reply Ratu George praised India's achievements and said "India is on the move to better relations in commerce and in industrial development with Commonwealth countries such as Fiji" and papreciated help such as Fiji" and appreciated India's helps to Fiji in many ways.

The Prime Minister, Ratu Sir Kamisese Mara, and Adi Lady Lala Mara (left) examine some jewellery at a preview of the Indian trade exhibition at Suva Civic Centre. Mr Anil Rakyan, (second left), representative of Karali Lal and Sons Ltd., New Delhi, is describing his company's goods. Looking on are the Indian High Commissioner, Mr Bhagwan Singh, the director of the exhibition, Mr. Ravi Varma, and Mrs. Singh.

The Vunivalu of Bau, Ratu George Cakobau officially opened the exhibition recently. The exhibition, which was open to the public, lasted until October 17. Arms and ammunition, engineering and agricultural equipment, cosmetics, jewellery, silverware, liquor, radios, record payers and records were on display. A spokesman for the Indian High Commission in Fiji said that because most of the things on display were consumer items, orders from local companies were likely.

He said, "Because of the large population of Indians in Fiji, Indian goods and foodstuffs become a necessity to Fiji to feed this very large section of our citizens, and perhaps an avenue for greater commercial association in these specific commodities, if it has not already been explored, might lead to participation in industrial growth between Indian and Fiji's investors: a concrete example is the Flour Mills of Fiji Limited, an Indian Company which has offered 49% of its shares to locals."

He recalled the historic links between India and Fiji and the contribution Indians made to the development of industry in Fiji. Ratu George stressed that the cordiality of this relationship has continued to grow ever since. This has also given a place of pride to Fiji in the South Pacific.

Ratu Geogre said "I feel that there is still a great deal which the two countries can do together. The breakthrough which India has been able to achieve in the field of food production will acquire greater meaning if she could share her experience with us in this field. The agricultural scientists who have brought about a green revolution in India can perhaps train a cadre of our young men who in turn may be able to transform this country into the grainery of the South Pacific."

"The array of machines displayed at the exhibition leads us to think that it will probably be to mutual advantage if India were to offer to set up some of these machines here, establish a few factories in our country and thus make a more positive contribution to our industrial growth."

The two-week long exhibition lacked variety since most of the goods shipped from India were stranded in Hong Kong as a result of last minute changes in the shipping schedule.

The jewellery section was the main attraction. Trade enquiries were made about brass-wares, electrical goods, handloom and coir products. Visitors were impressed by the quality and the low cost of the products.

—by Dinesh Pant

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KENYA

One of India's top industrialists, billionaire G. P. Birla arrived in Nairobi recently to attend the foundation stone laying ceremony of the Panafrican Paper Mills (E.A.) Limited by President Kenyatta.

At the Nairobi airport, Mr. Birla was greeted by Mr. Mbiyu Koinange, Minister for State in the Office of the President, senior officials from the Ministry of Commerce and Industry, the Indian High Commission and executives from the local paper mills.

On arrival, Mr Birla said the Kenyan project was the biggest undertaken by the House of Birlas in the African continent.

Answering a quetsion whether the Broderick Falls paper mill had been unduly delayed as the Kenyan public had been aware of it for the last eight years or so, he said, "We signed a contract with the Kenya Government in June 1970, and I feel that it is not too long ago."

He added that only towards the end of 1968, did the name of Birlas get associated with it and considering that many financing agencies—both governmental and private — were involved, it was not too long a delay. "It takes some time to wrap it all up."

by

Kul Bhushan

Our Special Correspondent

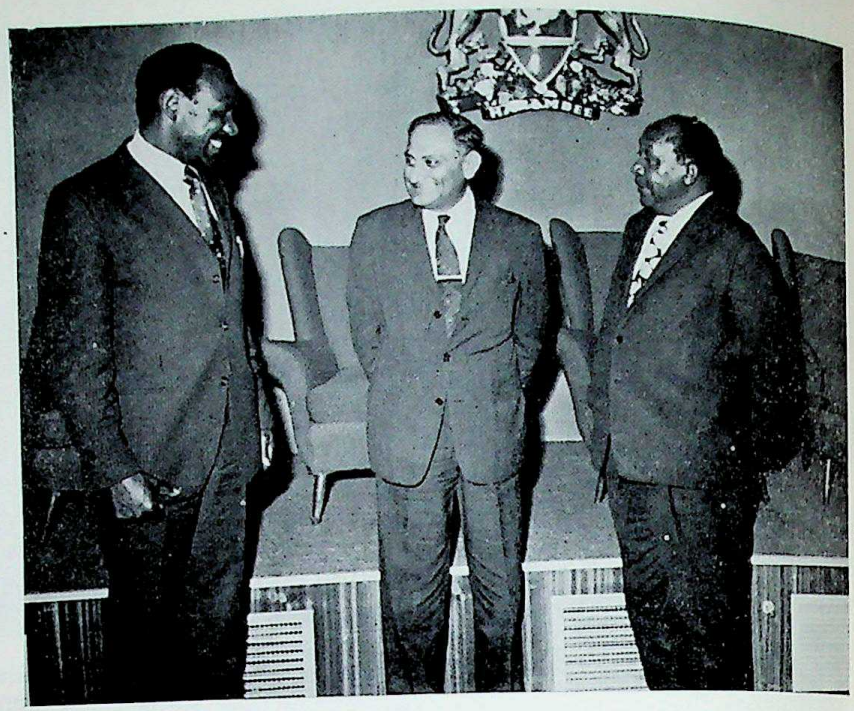
"I feel that the progress had been satisfactory," he said.

He said that he was pleased to undertake this project here under the Government of India's scheme to encourage Indian industrialists to invest in developing countries. Another such project for Nigeria to expand the existing paper mills there was in the offing

Once Kenya's new £15 million Broderik Falls paper mill starts "rolling" in mid-1974, some 45,000 tons of paper will be produced each year.

Mill planners anticipate an annual growth of 10 per cent until production reaches 100,000 tons of printing, writing and packaging papers and paperboard annually.

Mr. F. C. Dhariwal, director and chief executive of Panafrican Paper Mills (E.A.) Ltd., expressed confidence that Kenya's ever growing demand for paper plus exports to neighbouring countries and the Middle East will ensure the mill's rapid expansion with production doubling in a few years.



Mr. G. P. Birla is flanked by Mr. Mbiyu Koinauge (right) Minister of State in President's Office and Mr. Anyenyi, Asst. Minister for Commerce and Industry.

Thirty Kenyan technicians will be sent to India for special training in the latest paper technology. They will be trained at the Birlas paper mill —the Orient Paper Mills.

Specialised, on-the-spot training will be given at Broderick Falls in paper-making, processing and engineering skills.

The house of Birlas is amongst the top ten corporations of India. Their products include cars, trucks and wagons, earthmoving equipment, textiles, aluminium, cement, machine tools, chemicals, fertilizers, refrigeration, electronics, sugar, jute and tea—a 230 ton paper mill at Amlai and another at Brajrajnagar

Birlas employ some 200,000 persons, their assets are about £400 million. Birlas have a distinguished record in India for setting up educational institutions, research centres and hospitals.

They are not new to Africa—they manage a cotton mill in Ethiopia and a light engineering works and a paper mill in Nigeria.

The Kenya paper mill is expected to provide some 4,000 new jobs, including a factory staff of 1,200 with 300 engaged on logging operations; the rest will be employed indirectly.

The venture is one of international co-operation with Orient providing technical and management services. American engineering; and equipment from Britain, Canada, the U.S.A. and India.

Investors include the Kenya Government, the International Finance Corporation, Orient Paper Mills Ltd., the East African Development Bank, Development Finance Corporation of Kenya and Industrial & Commercial Development Corporation.

MALAWI

Indians in Malawi seem well settled: says Wankede

The expulsion of Asians from Uganda will hit the African cause against Rhodesia and South Africa, said Mr. S. T. Wankede, Speaker of the State Assembly of Maharashtra, Western India, in Nairobi recently.

Mr. Wankede was speaking at Nairobi Airport on his arrival from Malawi with five other Indian parliamentarians after attending the Commonwealth Parliamentary Association Conference.

"Uganda did not participate in this year's meeting and some delegates at the conference, especially those from the U.K., Australia, Canada, Malaysia, Mauritius, Fiji and India, condemned President Amin's expulsion of Asians from Uganda," he said.

"If Africa for Africans is the slogan of the OAU from now on as enunciated by President Amin's policies, then this new type of discrimination will hit Africa's case harder than anybody else," said Mr. Wankede.

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The conference generally discussed the problem of minorities and how safe and protected they are under various Commonwealth governments.

Actions of different governments to endanger the position of minorities was also discussed.

Talking about Indians in Malawi, he said they seemed to be happy and well settled. In fact, they were making preparations to welcome a few Indians from Uganda which the Malawi Government had offered to take.

He was confident that these Ex-Uganda Indians would be soon established in business or in suitable jobs.

The Indian delegation to the CPA was led by the Speaker of the Indian Lok Sabha, Mr. Dhillion and had six other members—mostly speakers from State Assemblies.

GUYANA

Beauty Queen

Miss Manju Parsram Narwani was selected the Beauty Queen at the St. Joseph's Beauty Contest. Here she is seen posing with Miss Debbie Bahadur who was named as Miss Junior St. Joseph.

Kamala comes to town

The fond acquaintances that have been made will forever be strengthened by the memories of the Mepmadis, the dedicated couple. May God Bless them.

As a further rememberance of the close relationship Guyana and India, the High Commissioner of India Mr Dinker Hejmadi presented 'Kamala' the 18-month old baby elephant to the Prime Minister of Guyana, on behalf of the Indian Prime Minister, Mrs Gandhi.

The crowd of children and adults watched with eager eyes as the Honourable Prime Minister Mr Burnham accepted the gift, for this newly acquired animal is quite a novelty as it has come all the way fom India. Kamala is rapidly adjusting to her new suroundings under the care of her responsible keepers.

Fond farewell to the Hejmadis

September has indeed been a sad month for many Guyanese for it has been exceedingly difficult to bid farewell to such a dedicated couple as Shri Dinker and Shrimati Saguna Hejmadi.

Mr Hejmadi accompanied by his wife came to Guyana a few years ago to begin his diplomatic a assignment as the High Commissioner of India to Guyana, where he has untiringly strived to strengthen the bond of relationship existing between Guyana and India. Although taken up with diplomatic duties, Mr Hejmadi actively promoted the cultural aspect of life in Guyana, by supplying various literature and musical instruments of India to many cultural organisations.

Mrs Hejmadi cannot be excluded for she too captured the hearts of all who came in contact with her humble and charming personality. Constantly at the side of her husband, Mrs Hejmadi has unflinchingly carried out the task of entertaining and meeting people as such is the duty of a diplomat's wife.

UNITED KINGDOM

Raja Rammohun Roy Memorial at Bristol

The death anniversary of Raja Rammohun Roy was observed on Wednesday 27 September when a special coach carrying 40 pilgrims from London went to Bristol to pay homage to the great social and spiritual reformer who died 139 years ago in Bristol. The pilgrimage was led by Deputy High Commissioner M K. Rasgotra.

After viewing a painting of the Raja at the Bristol City Art Gallery, the party, accompanied by the Acting Lord Mayor of Bristol, went to a special memorial service at the chapel where the Raja used to preach.

The main function was held at the Arnos Vale cemetery where the last remains of the Raja are buried. After a Brahmo song by Mrs Bithika Mitra Mr Rasgotra placed a wreath on the tomb, followed by Vedic mantras read by Mr S. K. Chatterji. Mrs N. Gupta sang two Brahma sangeets.

Later a reception was given by Mr Rasgotra for the pilgrims and Indian and British dignitaries at the Mayfare Suite attended by over 200 guests. Mr Sanvasi the President of the **Bristol Indian Association** and Mr S. K. Bhagwat the convenor of the **Raja Ram Mohun Roy Memorial Fund Society** in Bristol were among those who spoke. Mr A. K. Dutt, as in the past 25 years, organised the pil grimage.

IWA elections

Mr H. S. Ruprah, past president of the **Indian Workers' Association** Southall, received the highest number of votes and topped the list of successful candidates for the IWA Executive Committee members.

Mr Ajit Singh Raj was elected as its President and other elected office bearers and members were (as on 7 October):

Messrs S. L. Bodh (Vice-President), M. S. Padda (Gen Secretary), R. R. S. Chahal (Asst Gen Secretary), T. S. Toor (Cultural Secy.)), Jagat Ram (Treasurer), I. S. Vaid (Sports Secy.), H. S. Kanwal (Education Secy.), M. R. Verma (Welfare Secy.) and K. S. Dhillon (Secretary).

Executive Committee Members: Messrs G. S. Gill, Jagpal Singh, Mohinder Singh Gill, Samitter Singh Uppal, Gurbax Singh Mahal, H. S. Bal. Darsan Singh Rana, J. S. Brar, P. S. Bal and K. S. Takhar.

Indian Overseas Congress

The **Indian Overseas Congress** Birmingham branch was formed two weeks ago at a meeting under the chairmanship of Sardar Umrao Singh, Minister in the Government of Punjab.

The following office bearers were elected: President—Mr T. D. Thukral, Senior Vice President—Sardar Swaran Singh Khangur, Gen Secretary—Sardar Piara Singh Uppal, and Treasurer—Mr Resham Singh.

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TURKEY

India & Turkey Cooperate in International Organisations

Indo-Turkish co-operation in the Unietd Nations and the growing relations between the two countries, were highlighted by the Turkish Foreign Minister, Mr Haluk Bayulken, who was speaking on the occasion of his farewell luncheon to Mr U. S. Bajpai, Ambassador of India, who has been appointed India's Ambassador to Canada. Mr Bayulken also mentioned Ambassador Bajpai's contribution to the improvement of Indo-Turkish relations.

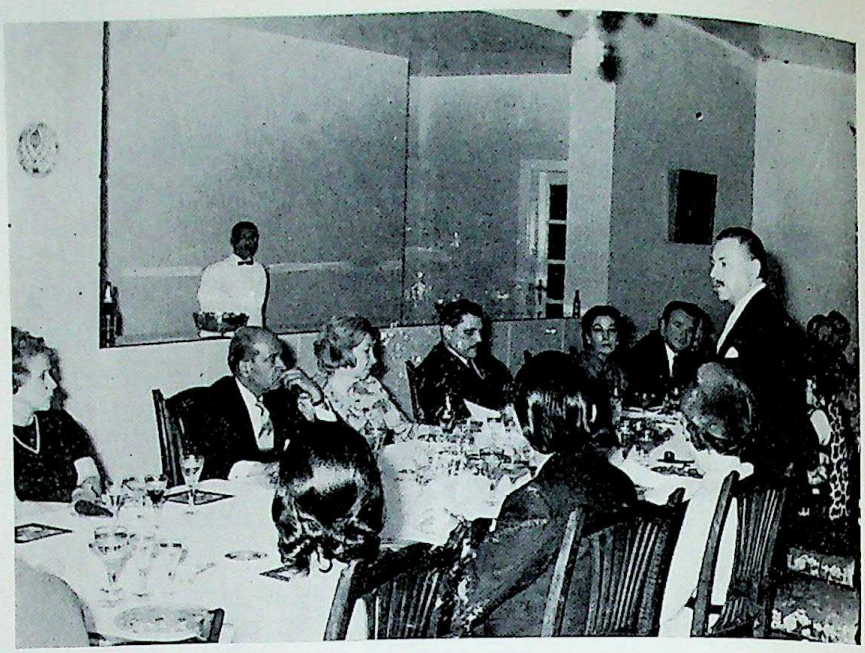
Mr Bayulken's Address

Speaking at his luncheon, to bid farewell to Mr U. S. Bajpai, Ambassador of India, Mr Haluk Bayulken, Foreign Minister of Turkey, said in Ankara on October 18, 1972, that Indian Ambassador, "the distinguished representative of the great country, India, had served with distinction, and had been very successful in his mission to improve Indo-Turkish relations." Turkey and India were two important countries in this region. In addition to very old ties in history and many aspects of cultural affinity, the two countries made an important contribution to not only international affairs in a general sense, but also to relations with closer neighbours. Characterising the Simla Agreement as "the opening of a new era in the sub-continent, directly due to the parties concerned," he hoped that "it will be pursued with the same determination, a determination which indicates the path of peaceful relations and more co-operation."

He added: "We are happy that co-operation between Turkey and India is equally growing in many international organisations. On many important occasions, Turkey and India have supported the same resolution in the United Nations. In the bilateral domain between us, in spite of many achievements, a lot of things remain to be done & "my ministry will be very keen to increase mutual relations.

Building Bridges

Bidding farewell to Indian Ambassador, Mr U. S. Bajpai, at a reception by the Ankara branch of the Indo-Turkish Cultural Association, Professor (Dr) Abidin Itil, President of the Association, speaking on Indo-Turkish cultural ties, down the ages, dwelt on



Photograph shows Turkish Foreign Minister Haluk Bayulken addressing the farewell luncheon in honour of Ambassador Bajpai who is seated (left) opposite; on his left is Mrs. Bayulken. A number of newspapers have commented on Ambassador Bajpai's role in bringing Turkey and India closer. Several columnists appreciated the fact that Ambassador Bajpai used to address meetings in Turkish. One commentator said that "India should be proud of such a diplomat who has been a close friend of Turkey during his tenure and knew how to cultivate Indo-Turkish friendship, and proved that he is a successful diplomat by the highest European standards".

Prof. (Dr.) Abidin Itil, addressing the audience at Anadolu Club, Ankara. Seated, front (r. to l.) are: Mrs. Kemal Balkan, Secretary of the Indo-Turkish Cultural Association; Ambassador Bajpai; Prof. (Dr.) Neset Cagatay, Vice-President of the Association; and Mr. Somnath Dhar, First Secretary (Inf. and Culture) of the Indian Embassy.

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the importance of ancient Sanskrit texts in linguistic studies of the Turkish language. Professors, parliamentarians, journalists and members of the Association, including the Indian community in Ankara, were present at the reception held at the Anadolu Club, Ankara.

Mr Somnath Dhar, First Secretary (Information & Culture), also speaking in Turkish, introduced Prof Itil as an eminent Indologist of Turkey, and said that last year he had sent a copy of the Professor's monograph entitled "Jawahar Tarangini" to Jawaharlal Nehru Memorial Fund. He added that the title of Professor Itil's paper read at the International Sanskrit Conference was "Sanskrit Studies in Turkey and the Contribution of Sanskrit to the Researches conducted on Turkish History and Literature".

Professor Itil, who is Head of Department of Indology, University of Ankara, said: "Indian grammarians like Panini, Patanjali and Yaksha help us in our studies of syntax and semantics of Turkish". He mentioned some "syntactical resemblances" between Sanskrit and Turkish which he had detailed in his contribution as Turkey's delegate to the International Sanskrit Conference held in New Delhi in March last. "Indian textual sources, going back to the **Rig Veda** and the Ramayana, provide interesting linguistic information for researches on the Turkish language," he said. Coming to the modern period, he noted that the freedom struggle of Turkey found its biggest reflection in India."

Addressing himself to Ambassador Bajpai, Professor Itil thanked "the friendly Indian Government, who sent us such a high-ranking diplomat, whose understandng is so deep and whose encouragement has been a source of strength to us." In his reply in Turkish, the Indian Ambassador underlined the common political ideologies and belief in secularism between India and Turkey. He observed: "The task of building bridges between our two countries is also made easy by the fact that foundations for these bridges exist in our history and tradition."

Ambassador Bajpai added: "I am particularly happy that the Indo-Turkish Cultural Association in Ankara was revived during my time and it is now full of life. While I have done my little bit to improve relations between our two countries, what our Association can do is much more. Both your Presiednt, Professor Fadin Itil, and Vice-President, Professor Neset Cagatay, have recently visited India where I know they have made a profound impression. Having recently seen my country, they have also given to many people in Turkey the impressions that they have brought. This kind of exchange can do more than any Ambassador."

BANGKOK

Indian Overseas Bank—Bangkok recently hosted a Cocktail Party in honour of their visiting Chairman Mr. R. N. Chettur. Photo taken on the occasion shows from left H.E. Mr Romesh Bhandari—Indian Ambassador, Mr Bisudhi Nimmanhaeminda—Governor, Bank of Thailand, Mr R. N. Chettur and Mr T. M. U. Menon, Manager of the Bangkok Branch.

Indian Ambassador's daughter Miss Madhu Bhandari presenting flowers to His Majesty the King at the Royal Command performance in aid of the library of the Thai Bharat Cultural Lodge.

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ASIA - 72

NEW DELHI

Asia 72, inaugurated by the Prime Minister Indira Gandhi on November 3 has been described variously—meeting ground of nations, mirror of the future, landmark in architecture and the biggest exhibition to be staged in India so far.

Over 50,000 labourers, 800,000 bags of cement, 20,000 tonnes of steel, thousands of plants and trees—it was a grand dream and for once everyone, including the governmental agencies, strove to make it as grand as possible.

The Asian Trade Fair is a tri-annual institution created by the United Nations Economic Commission for Asia and Far East. It is "Asia" because the venue is always in an Asian country but its participation is open to all countries. The previous two Fairs held in Tehran and Bangkok.

The Third Asian International Trade Fair, which seeks to achieve "peace and progress for Asia" through economic co-operatino — symbolised by the Buddha's Abhayamudra.

In the ECAFE region, so far there has been little action to promote the complementary elements in the economies of the member-countries against their competitive aspects. But now, with the recurring hope of a Southeast Asian Common Market, Asia 72 has significant implications for India.

Mr Mohammed Yunus, Chairman of Steering Committee for Asia 72, feels that India has been somewhat tactless in its trade dealings with its economically less strong neighbours. Burma, for instance, feels that if India is not prepared to buy its rice, why should it buy Indian goods? Ceylon was at one time keen to sell its stock of areca nut. By catering to the export requirements of such countries, India can in turn increase its exports to them multifold.

Within the ECAFE region, India's principal trading partner continues to be Japan. At Asia 72, 47 countries apart from India will display what they have to offer. In the last trade fair, the number was only 39. As the fair authorities say, "It will set up a new style in buying". For the first time Latin American countries are taking part in an Asian trade fair.

The UNIDO has set up an industrial promotion service and organize two industry days for 100 businessmen and the ECAFE has set up a trade promotion centre which will put the various businessmen in contact with the right parties.

The non-participation of the U.S. and the U.K. is noticeable. While America said its commerce department had classed Asia 72 as a B class fair and its budgetary restrictions on account of Vietnam war did not allow it to take part in it. Britain has stayed away on the plea that its goods do not find a market in Asian countries. However, the withdrawal of Iran, previous host country whch at first booked space, has angered the Indian Government. The UAR's absence has been explained as due to its problems.

Hosting Asia 72 and having as part of the Fair a permanent complex of international standards will entitle India to the membershp of the International Union of Trade Fairs. So far Japan is the only Asian country to be a member of IUTF. Once it

by Arvind Bhandari
Our special correspondent in India

is a member of IUTF, India will be entitled to hold every year six commodity fairs and one general fair. The regulations for the membership require that the permanent complex should have a covered exhibition space of 600,000 sq. ft. and provision of 10 to 12 mw of power and all the services and infrastructure facilities provided on a permanent basis.

The Fair, originally meant to be a trade fair, was later modified to be a combination of a trade fair and an exhibition, designed to complement the silver jubilee. A permanent Nehru exhibition and a theme complex projecting the totality of India's achievement since Independence were incorporated in the plan. Consequently, the original estimated cost of engineering works went up from Rs 2 crores to Rs 4 crores out of a total outlay of Rs 5.84 crores. The second fair at Tehran cost Rs 10.5 crores.

Architecturally, Asia 72 is a mirror of the future. The Hall of Nations is the world's largest spaceframe requiring 350 mathematical equations

तृतीय एशियाई..
अन्तर्राष्ट्रीय
व्यापार मेला
नई दिल्ली

३ नवम्बर-
१७ दिसम्बर

and 24000 memory locations by the computer. A technical marvel is the Theme Pavilion, visualised by the world famous Jarosalv Fric. Here 30,000 slides and 33,000 ft of film shot in India have been combined and are projected through two cinemascope projectors and 64 slide projectors with the help of a single push button.

Each pavilion has tried to outdo the other in the use of the most modern and sophisticated techniques and through the media of publicity. There is a futuristic pavilion in the shape of a spacestation on moon, a see-through conical pavilion, an open air pavilion which has relied totally on life size colourful plastic modules revolving to publicise goods.

The Fair will be open for businessmen from 9 am to 1 pm daily and 7 pm to 9 pm for others. Nearly 15,0000 businessmen are expected from abroad. In terms of economics, against the Rs 8 crore spent by the Indian Government—the total investments on all the pavilions is about Rs

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50 crores —a return of anything from Rs 50 to Rs 100 crores is expected.

The Fair authorities claim that apart from one lakh halogen lamps needed for lighting up the Hall of Nations not a single item has been imported. But whether or not a good deal of the investment could have been avoided is a debatable point.

Most of the foreign participants have brought their goods keeping the requirements of India in mind. The emphasis is on agricultural equipment and machinery. There are fertilisers and mining equipment, photographic goods and industrial machinery. There is a splash of textiles from Thailand and Bangladesh. On the Indian side, there will be the entire range of India's handicrafts and products of the vast strides the small-scale industry has made, textiles of all types and numerous other industrial goods.

Though Asia 72 is primarily a trade fair, for the "mela" minded Indian who make a beeline to the grounds—more than two lakhs of people are expected everyday—there is a good deal of fare too. For the "foreign crazy" there are souvenir items up to a value of nearly Rs 50 from the participant countries for sale.

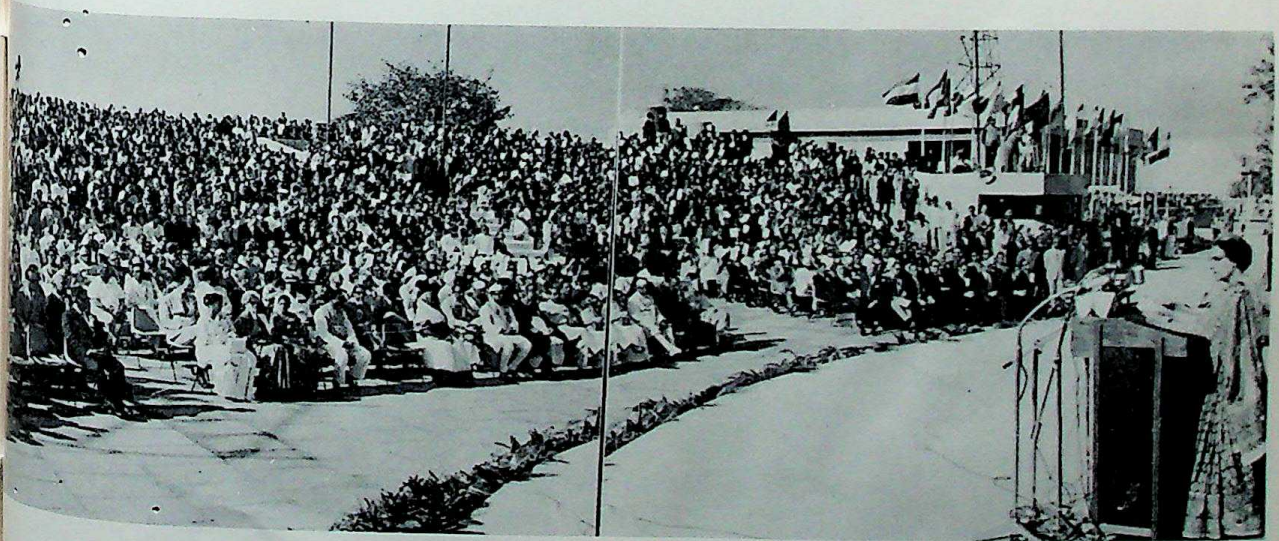
The Anarkali Bazar sells Indian goods of all types. The visitor can have a glimpse of a miniature India and the progress it has made through a tour of the pavilions put up by 19 States, 15 Central Ministries and 48 public enterprises Including the foreign participants, there are 119, pavilions in all.

There is a daily cultural programmes in the 2500-seat open air auditorium and the cinema-cum-theatre complex. The Kite Flying Association has agreed to provide a "flying canopy" of lantern kites. International competition for children has been lined up for Nov. 14. There is fun and frolic for the kids at the Japanese pavilion where a battery-operated train and a fleet of racing cars take them around. At the Soviet pavilion are swings patterned on the lines of flying saucers.

Four restaurants serve food from different regions and another 100 kiosks provide food to suit different tastes and pockets.

* * *

The Prime Minister, Shrimati Indira Gandhi, went round some of the pavillions in Asia-72 which she inaugurated in New Delhi on November 3, 1972. Photo shows Smt. Gandhi going round the fair. On her right is His Excellency Zdenek Trhlik, Ambassador of Czechoslovakia.



The Prime Minister, Shrimati Indira Gandhi, inaugurated the Third Asian International Trade Fair in New Delhi on November 3, 1972.

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IWAKUNI / JAPAN

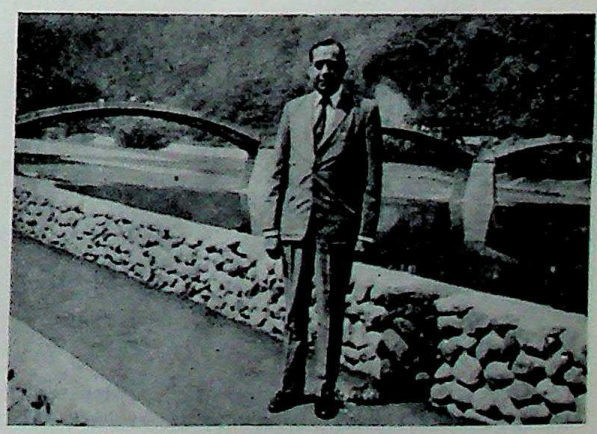
Seen above are members of Indian Traders Association—Iwakuni, who gathered at popular spot "Kinsui" for yearly get together dinner.

Seen at a recently cocktail party are newly married couple Mr & Mrs Jaikishin Samtani.

Diwali party at Tony's of Iwakuni.

Indian Consul for Kansai area, Mr H. R. Ahuja recently visited Iwakuni. He is seen here at a luncheon reception organised in his honour.

ppy foursome from L to R are Mrs Namita P. mtani, Mrs Devi B. Daswani, Mrs Hari Samtani and rs Bindu M. Dadlani.



The Indian council, H. R. Ahuja seen at famous Kintai bridge in Iwakuni, Japan.

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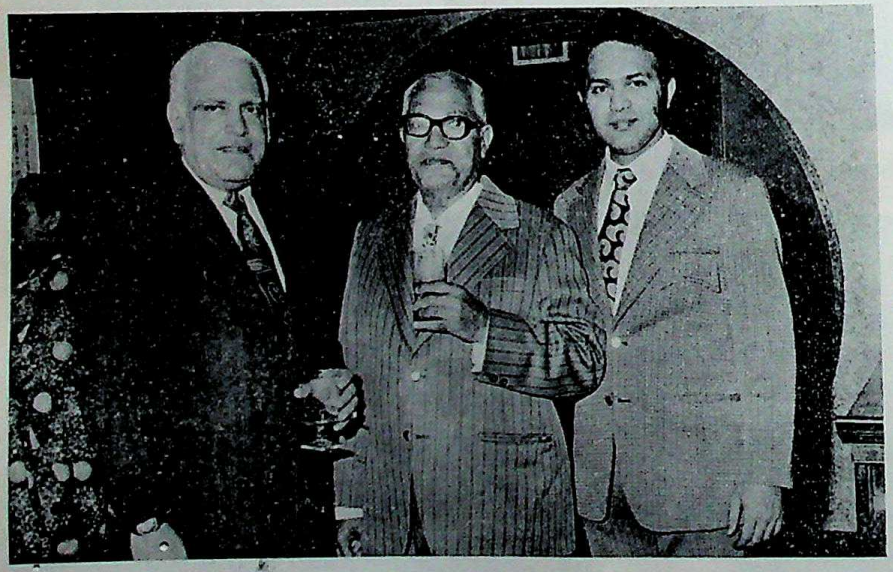
HONG KONG

Bank of India hosted a lunch party in honour of Prince Malami of Nigeria. Seen above are Mr P. M. Trilokekar, Manager—Bank of India and His Highness Shehu Malami, Prince of Sokoto, N. Nigeria also director of Nigeria Industrial Development Bank.



Mr Ramchand Khubchandani gave a cocktal party in honour of his son-in-law Mr Mohan Mankani from Blayntre Malawi. Seen L to R are Ramchand, Mr N. Mankani M. and Mr Mohan.

HAPPY NEWS

Mr V. K. Ranganathan, former secretary of the Indian Chamber of Commerce and presently with First National City Bank—Hong Kong as economist will be married to Kala daughter of Sri S. Rangaswami of Bangalore on December 7, 1972 in Madras.

Master Manoj Veer with auntie Mrs Luxumi Vaswani on his 2nd birthday.

To celebrate their wedding anniversary, Bharati and Kishu Narain invited their friends to a cocktail party. Seen above is the charming couple.

Seen at a cocktail party from L to R are Mr & Mrs Ashok Khemchandani, Mr Murli Khemchandani and Mr & Mrs Arjan Khemchandani.

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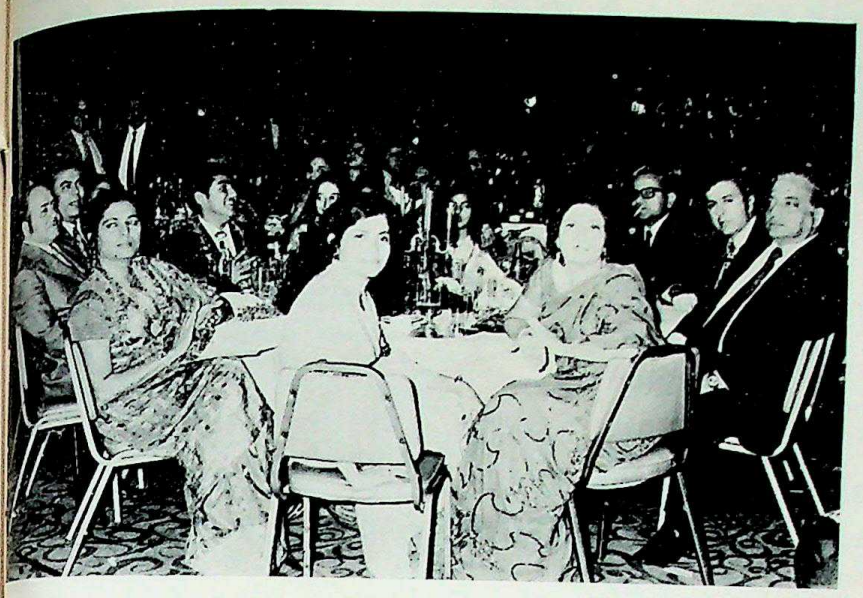

Participants at Hindu Association's Diwali Ball. Over 500 members of Indian community attended the Ball held at Hilton Hotel, Hong Kong.

Kumari Vilasini Vishwanathan performing at India Association' Diwali Ball held at Hyatt Hotel, Kowloon.

een above are Sunita and Mohan Thanwardas of M/s. oreign Impex with their children at a cocktail party evn by them to celebrate addition to family—a baby rl.

Mr Bhagwandas N. Mirchandani (left) gave a cocktail reception at Hong Kong Hilton Hotel in honour of his son-in-law and daughter, Mr & Mrs Dayal M. Chatani (seen above).

n with the movie stars Dharmendra and Saira u who were recently in Hong Kong are Jyoti and kash Motwani.

Mr Danny Mulchandani was recently in Australia. He was looked after with affectionate care by Mr John B. Horu and Sheila (Seen above).

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GLEANINGS FROM INDIAN PRESS

Obituary

Professor Nirmal Kumar Bose—Professor Nirmal Kumar Base, a close associate of Mahatma Gandhi, died in Calcutta on October 15. He was 72.

Professor Bose had been suffering from cancer.

A visiting Professor of the Universities of California and Chicago, he was Chairman of the Advisory Board of the Anthropological Survey of India. He was also its Director for five years.

A. K. Chanda—The former Controller and Auditor-General of India. Mr. Asok Kumar Chanda, died in Delhi on October 25 which was also his 70th birthday.

Sant Fateh Singh—The Akali leader, who had strode and dominated the stage of Sikh politics in Punjab for almost two decades, died of a heart attack in the Victoria Jubilee Hall in Amritsar last week, hours after he had a heart attack. The Sant had suffered a severe heart attack on the previous night while he was on his way from Amritsar to Sriganganagar in Rajasthan. Heart specialist Dr Harcharan Singh who, along with a team of medical specialists, attended on the Sant, later said the end came from dissecting aneurysm of aorta."

Sant Fateh Singh

Honours

Jnanpith Award to Bishnu Dey

This year award for the highest literary contribution in India has gone to the Bengali poet Bishnu Dey for his book **Smriti Satta Bhabishyat.** The book is a collection of poems, one of the several published by the author. Besides other honours, the prize carries Rs. 100,000 in cash, tax free.

* * *

Canada honours Dr Dhillon

Dr. G. S. Dhillon, speaker of the Lok Sabha and leader of the Indian parliamentary delegation which visited Canada, was awarded the "medallion of the parliament of Canada" by Mr. Lucien Lamoureux, speaker of the Canadian House of Commons. Dr. Dhillon is the second recipient of this medallion, the first being President Nixon of the USA.

Indian elected IMF Executive Director

Mr. P. S. N. Prasad has been elected as the Indian executive director of the International Monetary Fund. There were 16 contestants for 15 seats and following the withdrawal of Phillippines, the elections were unanimous. Dr. S. R. Sen is expected to be re-elected as executive director representing India in the World Bank. Bangladesh and Sri Lanka are to be alternative directors in the bank and fund respectively.

Mrinal Sen

Mr. Mrinal Sen, well-known film director, has been invited to chair the jury of the week-long film festival beginning in Nyon, Switzerland, on October 23. Seven Indian films had been entered for the festival to enable the authorities to organise a week of Indian cinema.

Mrs Gandhi

Prime Minister Indira Gandhi has been awarded the International Apostolic Humanitarian award for 1972. She was described as "a statesman selflessly devoted to the principles of devotion, love and work for the people."

Governors & Diplomats

Four Governors

Four governatorial appointments were announced last week.

Mr. Akbar Ali Khan, a well-known parliamentarian who retired from the Rajya Sabha last year, has been appointed Governor of U.P. The post fell vacant two months ago when Mr. B. Gopala Reddy retired on the completion of his term.

Mr. B. D. Jatti, Lt.-Governor of Pondicherry, is being shifted to Bhubaneshwar as the Governor of Orissa. He succeeds Mr. Jogindar Singh, who has already taken over as the Governor of Rajasthan.

Mr. Cheddi Lal, a retired IAS officer and former chairman of Modern Bakeries, will succeed Mr. Jatti as Lt. Governor of Pondicherry.

Mr. S. .K Banerjee, Secretary in the Ministry of External Affairs, who is due to retire soon is the new Lt.-Governor of Goa, Daman and Diu.

New governors will also be appointed soon in Kerala, Gujarat, Punjab, Haryana and Jammu and Kashmir. The present governors in these states have completed their five-year terms.

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Gleanings from Indian Press

Ambassadorial changes

Mr Apa Pant, High Commissioner in Britain, has been transferred as India's new ambassador to Italy.

Mr. Sisir Gupta, a professor and a noted commentator on foreign affairs has been appointed as Indian's first ambassador to Hanoi.

Mr. U. S. Bajpai, India's ambassador to Turkey has been transferred and he proceeded home.

Mr. Dinker Hejmadi, Indian Ambassador to Guyana has been transferred and he has handed over the charge to his deputy.

Mr. K. C. Nair, India's new High Commissioner to Kenya has assumed charge of his post.

Mr. Thiruvengada Than, Joint Secretary in the Ministry of Foreign Affairs has been appointed ambassador to Japan.

Syed Shahabuddin has been appointed India's ambassador to Algeria.

International Apostolic Humanitarian Award for 1972 Presented to Prime Minister

The Prime Minister, Shrimati Indira Gandhi, was presented in New Delhi on October 6, 1972 the International Apostolic Humanitarian Award for 1972.

Photo taken on the occasion shows His Eminence Bishop S. McDowell Shelton, Head of the Apostolic Church presenting the award to Shrimati Gandhi.

Economy

Dependence on foreign aid to end

India's dependence on external assistance will be virtually brought to an end by the last year of the fifth development plan (1978-79), according to the strategy worked out by the Planning Commission.

With self-reliance as a principal objective of the fifth plan, the commission has revised its earlier exercises to make up for the balance of payments gap of U.S.$2,666 million through greater import substitution and better export performance. The export growth target has, however, been maintained at seven per cent per annum, as in the Fourth Plan. As envisaged in the "approach to the Fifth Plan." foreign assistance would be reduced to net zero aid—gross aid minus debt service payments—in 1978-79.

The Planning Minister, Mr. D. P. Dhar, has, however, given a further impetus to the concept of self-reliance by the faster development of core industries, which would contribute to economy's growth and employment potential. At the same time, social justice would remain one of the fundamental planks of the Fifth Plan.

TV sets manufacture in small sector only

The Union Government has decided to reserve the manufacture of TV sets for the small-scale sector, according to Mr. K. L. Nanjappa, Development Commissioner small-scale Indusries.

Mr Nanjappa, who was addressing members of the Rajasthan Chamber of Commerce recently said that the industries for the manufacture of electronic components had tremendous potentialities in the country.

Despite the dismal picture painted in certain quarters, the fact remained that India had made "immense progress" during the last 25 years of independence, Mr. Nanjappa said.

"India is the only country in the developing world which has been so much indusrialised since 1947," he added.

He said at present there were 2,82,000 modern small-scale units contributing 35 per cent of the goods produced in the country.

He pointed out that although the Government had agreed in principle to treat the small-scale units at par with the large-scale units for alloting imported raw materials, it was not yet so in practice.

While the large-scale units were given imported raw materials cent per cent of their installed capacity, the corresponding figure for the small-scale units was only 30 per cent.

Sri Lanka to buy Indian films

The State Film Corporation of Sri Lanka will buy between 40 and 60 Indian films per year from now on for exhibition on the island. This is the result of discussions which a three-man delegation of the corporation had with film producers in South India and the joint chief controller of exports and imports recently. Mr L. Piyasena, chairman, Mr D. B. Nihalsingha, general manager, and Mr L. C. Dissanayake, director constituted the delegation.

First Indian Helicopter

The first helicopter made by Hindustan Aeornautics Ltd. in Bangalore has been successfully test-flown.

Called the "Cheetah" this light-weight, multi-role helicopter (SA-315) has been manufactured under licence from a French firm and will soon be handed over to the Indian Air Force. This will be a precursor of indigenously designed helicopters.

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Gleanings from Indian Press

The helicopter has an exceptional high-altitude performance capability and can accommodate five persons, including the pilot. Its unrestricted all-round vision, high manoeuvrability and capacity to land and take off from almost all terrain fits this aircraft into a variety of roles such as crew training, passenger transportation, aerial rescue and ambulance duties at high altitudes in mountainous terrain.

Besides, as a cargo carrier it has great possibilities on account of its capacity to carry an external load equal to its own weight.

Controlled Cloth Distribution Taken Over

The Government of India has taken over the distribution of controlled cloth from November 1. Textile mills will surrender all their production of controlled cloth to the Government.

The cloth will reach poorer sections of the community at stamped prices through (1) retail cloth shops by mills (2) superbazars (3) fair-price shop in various sates and (4) shops of the National Co-Operative Consumers' Federation.

A cell has been created in the office of the Textile Commissioner, Bombay for undertaking the distribution work. The textile industry produce 400 million metres of controlled cloth per year which is about 10 per cent. of the entire production. Complaints are growing that the conrolled cloth never reached poor people for whom it was meant.

As the textile industry was doing very little in proper distribution of controlled cloth, the Government had to step in and undertake the distribution work.

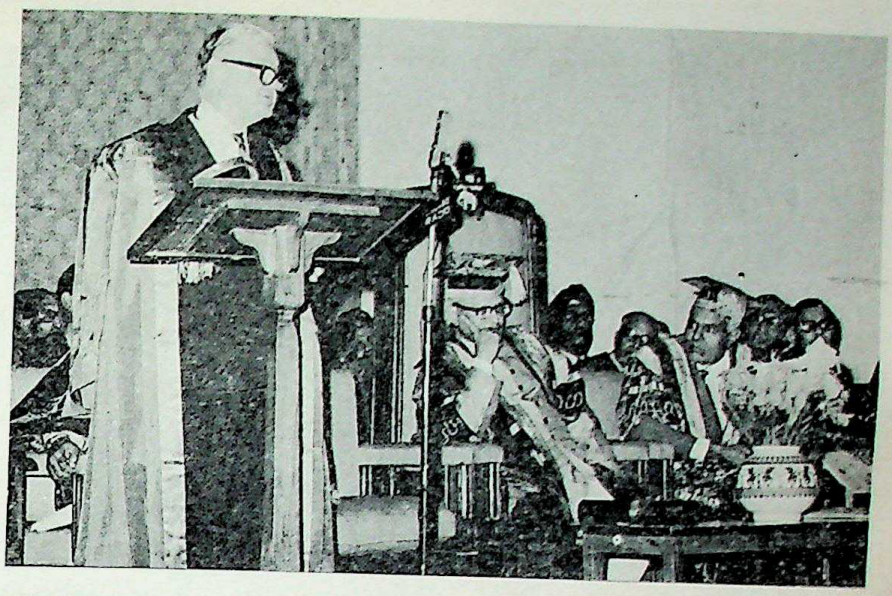
India gives Rs. 342-cr. aid to other nations

India, which is the largest recipient of external assistance among developing countries, has also been an important donor in extending aid to other less developed countries.

According to an official report, the total assistance extended by India till March was Rs 342 crores.

Bangladesh received nearly 50 per cent of the total (Rs 164 crores). Nepal and Bhutan followed with Rs 78 crores and Rs 38 crores respectively.

Burma received Rs 20 crores, Sri Lanka Rs 17.4 crores and Indonesia, Rs 10 crores (all loans).



The Rt. Hon. the Lord Hailsham of Saint Marylebone, Lord Chancellor of England, was conferred an Honorary Degree of Doctor of Laws at a special convocation held in Delhi University on October 9, 1972.

Photo shows Lord Hailsham speaking on the occasion. The Vice-President, Shri G. S. Pathak, Chancellor of Delhi University, is also seen in the picture.

The total assistance to Nepal of Rs 92.2 crores excludes the expenditure on the Kosi and Gandak schemes being executed by the Bihar government and grants for training Nepalese scholars in India.

Technical pact with Russia

India and he Soviet Union signed an agreement in Moscow for co-operation in the fields of applied science and technology.

Mr C. Sabramaniam, Minister of Industrial Development and Science and Technology, signed for India, and Mr Vladimir Kirillin, head of the state committee for science and technology, who is also a deputy prime minister of the country, for the Soviet Union.

The agreement provides for the mutual exchange of information, experties, patents and equipment and for joint research and elaboration of technological problems and processes.

New Indo-Egyptian Trade Agreement

A new Trade Arrangement between India and the Arab Republic of Egypt for the period October 1, 1972 to September 30, 1973 has been drawn up as a result of high level trade talks held in New Delhi from September 16 to 23, 1972.

The new Trade Arrangement provides for Indian exports worth Rs 317 million during the next twelve months. India would, during the same period, be importing cotton and some other goods from the Arab Republic of Egypt of about the same value. Of the traditional exports from India, jute and tea figure prominently while a provision of about Rs 75 million has been made for engineering goods.

A major breakthrough achieved during these negotiations was that the Arab Republic of Egypt has given an assurance that Indian firms will have full freedom to participate in the Arab Republic of Egypt's imports against free foreign exchange. This opens, for the first time, a door for additional flow of Indian goods into the Arab Republic of Egypt over and above the provisions made in the Trade Arrangement.

The new Trade Plan drawn up is bigger in size as compared to the last plan. It is hoped that as a result of the new avenues explored, the flow of trade between the two countries will increase.

Foreign Accounts of Indians

Some exemptions and relaxations for Indian residents abroad desiring to return to India in respect of their foreign currency accounts have been announced by the Reserve Bank of India through a Press Note. The Press Note is reproduced below:

"Indians resident abroad, desiring to return to India for securing suitable employment or for exploring the possibilities of setting up a small-scale

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Gleanings from Indian Press

industrial unit will hereafter be granted exemption, for a period of three years from the date of their return to India, from the usual exchange control requirement that they should surrender their foreign currency balances within 30 days of the date of their arrival in India. Persons wishing to avail of this exemption will have to submit a formal application to the Central Office of the Exchange Control Department of the Reserve Bank of India at Bombay in the form prescribed for the purpose. The Reserve Bank will grant exemption on the merits of each case. Wherever the exemption is granted, the persons concerned will be permitted to make use of the foreign currency balance held by hem to pay for imports of equipments and other capital goods for which import licences may be issued to them by the Chief Controller of Imports and Exports, Udyog Bhavan, New Delhi; they will also be able to utilise small amounts from the balances for personal requirements. Persons wishing to avail of the above facilities would also be given the alternative of surrendering their foreign currency balances immediately but with a right being available to them, in the event of their deciding to go back to a foreign country, of re-transferring the amount of foreign currency so surrendered, within a period of three years (or within such further extended period as may be alloked by the Reserve Bank) from the date of their arrival in India.

Persons holding foreign currency which represent their earnings out of employment with any Indian-owned organisation will not, however, be eligible to avail of the benefit of the exemption and other facilities referred to above.

International

Ambassador to East Germany

India and the German Democratic Republic last week raised their diplomatic representation to Ambassadors' level.

Iraqi loan for giant oil refinery

Iraq has agreed in principle to give India a loan to cover the bulk of the foreign exchange requirements of the gaint Mathura refinery estimated at $75 millions.

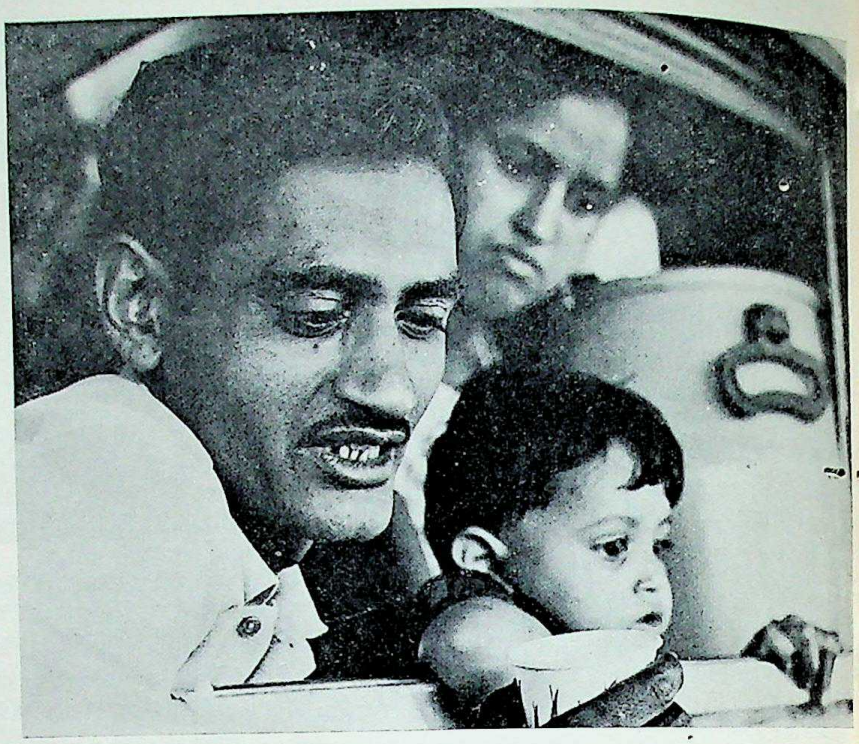
Two features of the loan are that it will ultimately be repayable in rupees and that it will not be in cash but in the form of crude oil to be supplied by Iraq to the Barauni and other refineries.

India will not be asked to pay immediately for this crude oil. Instead, the money which would normally have gone to pay for the crude oil will be used to finance the import of equipment for the Mathura refinery.

Lower Price

India and Iraq have agreed that as far as possible, they will balance their trade. This means the repayment of the loan as well as payments for other imports from Iraq (including crude) will be made in the form of Indian goods. This will spur Indian exports of heavy machinery and turn-key projects.

Traditional Indian Hospitality



Thousands of Kenyan Indians met Uganda Asians enroute to U.K. or India with food, clothing and warmth of feelings.

Will New Year Be Happy!

What will New Year bring for this young Asian family from Uganda?

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300 Pakistani refugees return

About 300 Pakistani refugees sheltered in the Suigam camp in Banaskantha district have gone back to their homes in Tharparkar district of Sind province.

Kolis (fisherfolk) by cast, these refugees returned home last month.

Nearly 1,300 Pakistani Hindus belonging to Sodha, Raijput, Reghawar and Koli communities had crossed over from Sind into Gujarat's border district of Kutch and Banaskantha. They have been staying in camps or with their relatives in these districts.

A vast majority of these refugees were reluctant to go back to Pakistan and their desire to be rehabilitated in India was conveyed to Prime Minister Indira Gandhi.

New U.K. immigration rules

From 1 January 1973, the full provisions of the U.K. Immigration Act 1971 will be in force. For the first time. Commonwealth citizens will be placed on the same footing as aliens in that they will enter the U.K. initially for a maximum period of twelve months, for a particular job with a particular employer. In order to be admitted to the U.K., persons coming for employment will require a work permit, issued by the Department of Employment.

There will, however, continue to be a quota of special vouchers for United Kingdom passport holders who are subject to immigration control: and holders of special vouchers will continue to be admitted for settlement, free of conditions as will their dependents.

Bangladesh gets observer status in U.N.

Bangladesh has been accorded the status of permanent observer in the United Nations.

West Germany, Monaco, Holy See, South Korea and South Vietnam are other permanent observers.

The main privileges enjoyed by an observer nation is that two seats will be allotted to it in all U.N. forums and committees to watch the discussions.

An item proposed by Yugoslavia for granting U.N. membership to Bangladesh is pending before the General Assembly.

The Prime Minister, Shrimati Indira Gandhi serving ceremonial dinner to the late King Jigme Dorji Wangchuck of Bhutan at Purkhang (cremation temple) on October 27, 1972. His Majesty King Jigme Singhye Wangchuck of Bhutan is seen beside Shrimati Gandhi.

Shrimati Gandhi visited Bhutan to attend the funeral of the late King.

Mr S. A. Karim will be Bangladesh's observer at the U.N.

NEW ENVOY FOR SWEDEN

Mr Ambady Krishnan Damodaran, Minister, Embassy of India, Moscow, has been appointed Ambassador of India to Sweden, in succession to Mr P. R. S. Mani.

Indian poems for the Queen

The Queen received High Commissioner Apa B. Pant at Windsor Castle. The High Commissioner is leaving London this week to take up his new assignment as Ambassador for India to Italy and High Commissioner to Malta.

Mr Pant presented to the Queen a book of poems published this year to mark the Silver Jubilee of India's Independence.

Indo-Polish Trade

Following the recent talks between Indian and Polish delegations, it was decided to increase substantially the trade turnover between India and Poland during the next three years. In addition to the traditional commodities, Poland will import from India textiles, leather, footwear, bags, garments, vocuum flasks, textile machinery, automobile components, castings, tools, air-conditioning equipments, refrigerators, deepfreezers and other electrical household goods. An Indian delegation is visiting Poland to finalise a contract for additional supplies of railway wagons to Poland.

Poland will export to India urea, sulphur, mining machinery, textile machinery, machine tools and equipment for power projects and chemical industry. Mr Edward Sznajder, Polish Minister of Internal Trade, is likely to visit India this month to finalise substantial purchases of a large number of consumer goods for the Polish domestic market.

Miscellania

New rules for visitors to India

Foreign tourists and Indians, resident outside India, are required to pay all their hotel bills in foreign currencies. Receipts, duly endorsed, will be issued stating that payment has been made in foreign exchange. Exemptions from the compulsory payment of hotel bills in foreign exchange are as under:—

(1) Accredited Diplomats and foreign employees of Diplomatic Missions.

(2) Foreign nationals employed in India.

(3) Nationals of Bulgaria, German Democratic Republic, Poland, USSR, Yugoslavia and Rumania.

(4) Employees of airlines, shipping companies who are specifically authorised to make payments in Indian rupees by the Department of Tourism or by the appropriate Ministry of the Government of India.

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(5) Foreign nationals invited to India and staying as guests of the Government of India or of a State Government or any Department of the Central or State Governments or of any other Authority or Company owned, controlled or managed by the Government or any other public limited company engaged in manufacture or commerce in any goods exportable from the country.

(6) Any person on whose behalf special permission for hosting has been obtained by any Indian organisation or company from the appropriate Government Department or Ministry.

This regulation became effective from 1st November 1972.

New direction to education

The Prime Minister, Mrs Indira Gandhi, said that the Union Education Ministry was now contemplating changes in the educational policy to make it more purposeful and serve the needs of the people.

Inaugurating the All-India National Education Conference Mrs Gandhi said that education should not be confined to schools and colleges. In fact, every workshop or farm should be a centre for learning.

The Prime Minister said no one could say that there was no development in the field of education in the country since independence. There was remarkable development in the field of technical education, she said.

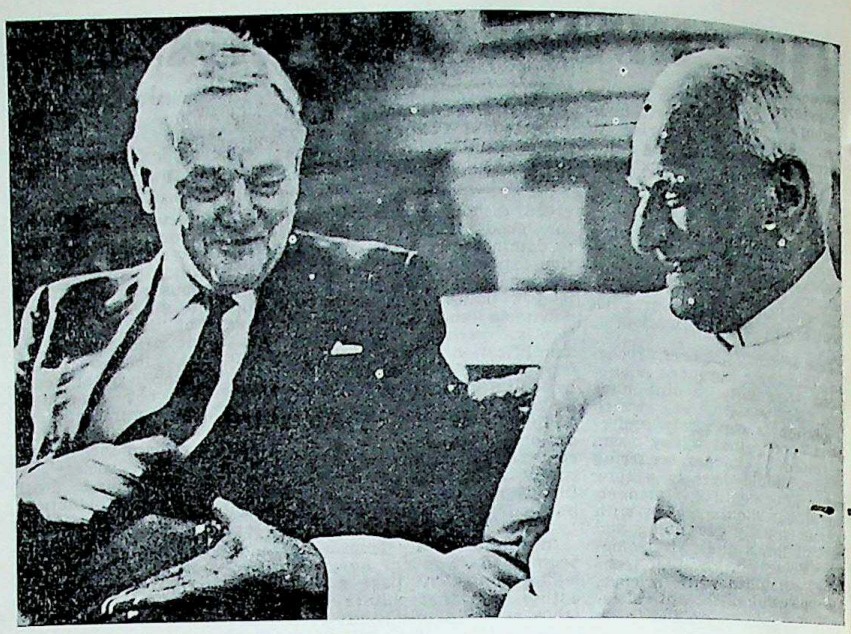
"One-language hall"

The language problem cropped up at a symposium attended by the presiding officers of legislative bodies here.

When the U.P. deputy speaker, Mr Vasudeva Singh, began his speech in Hindi, a few participants wanted him to speak in English.

The speaker of the Lok Sabha, Dr Dhillon, was presiding over the symposium, appealed to the member to speak in English though there was no bar on any language.

He said as there was no simultaneous translation facility, it would be better if the member spoke in English. "This is a one-language hall. There are also many members from south who cannot understand Hindi," Dr Dhillon said.



Lord Hailsham, the Lord Chancellor of England, was in India an a six-day visit last week. Here he is seen with President V. V. Giri who gave a lunch in his honour.

Mr Vasudeva Singh then switched over to English and said it was a matter of "shame" that even after 25 years of independence the country had not been able to evolve a national language.

Cost of a literate

What does it cost to make a person functionally literate?

The cost, as variously calculated by government and non-government agencies, ranges from Rs 15 to Rs 40.

The number of illiterates in the country has been reckoned at 386.7 million in the latest census.

It rained money

Hundreds of people watched currency notes raining from the upper storey of the main post office building at Simla when it went up in flames two weeks ago.

The currency notes of tenrupee and five-rupee denominations were thrown through a window by someone to save them. But some among the spectators picked them and disappeared.

The fire reportedly started from the office of a senior superintendent of post offices.

The fire once again focussed attention on Simla's illequipped fire-brigade.

According to officials, some valuable records and confidential files were burnt.

Bhave takes 'kshetra sanyas'

Acharya Vinoba Bhave, the Bhoodan leader, has gone into "Kshetra sanyas" at his 'paramdham' Ashram in Paunar, near Wardha.

Disclosing this at the All-India National Education Conference today, Acharya Bhave said that his "kshetra sanyas" meant that he would not go out of his ashram campus. He would meditate on things which society should do while remaining in the ashram.

Acharya Bhave was earlier requested to visit Sevagram to address the educational conference, but in view of his "sanyas," all the delegates who included State Education Ministers, Vice-Chancellors and senior constructive workers, held their second day's session at Paumar to enable the Bhoodan leader to address them.

TV comes to Bombay

Television screens came to life at Sunset on Oct. 2 as thousands gathered before their new sets, some costing as high as Rs 2,500, to watch the opening day's programme of Bombay television.

The historic inaugural programme, however, looked like just another public meeting, with several familiar figures in Bombay's and India's public life.

The setting for the opening transmission, though it may have been selected by accident, was perfect—the Tata Institute for Fundamental R

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earch, pioneer in its field, and an uditorium named after the late Dr mi Bhabha, who brought an awareess of scientific progress to India.

side the auditorium, the invitees ited for 6.30, the hour appionted TV to go on the air. It took an- er 11 minutes and, in thousands of ving rooms, screens flickered kly.

No technical hitch

There was no technical hith. The g crew—and it gladdened one's t to see all of them so young—ed efficient and competent as they ed the cameras around. The chief ts were delayed.

Two young girls, with photogenic s, annou ced the programme, first Marathi and then in Hindi. They e evidently Bombay TV's two top nouncers and should prove a great with viewers.

There were several speakers and spoke at length. After a while only thing that seemed to be ing the audiences' interest was the ng of the cameras on the stage a solw waltz.

other job, says General

n S. H. F. J. Manekshaw, Chief e Army Staff, said today he d not like to keep himself "busy" y job after his retirement.

r instance, he said, he did not to become a governor but want- devote his time to his hobbies.

n Manekshaw, who is now under sion, told newsmen in an in- l chat that he had completed ars service with the Indian Army ct. 10.

DMK splits

ing the way of nearly all other s in the country, the DMK was The party's suspended treasurer, M. G. Ramachandran, formally nced the formation of Anna pledging the new party to the s and programme of the late urai. The conclusion obvious- s that the other DMK was dif- MGR said the DMK in power mil Nadu had "already become MK of a single person." Latest s said 25,000 branches of the ded DMK had changed their nce—from Karunanidhi's DMK Krishnaswami, M.P. was sus- by Karunanidhi.

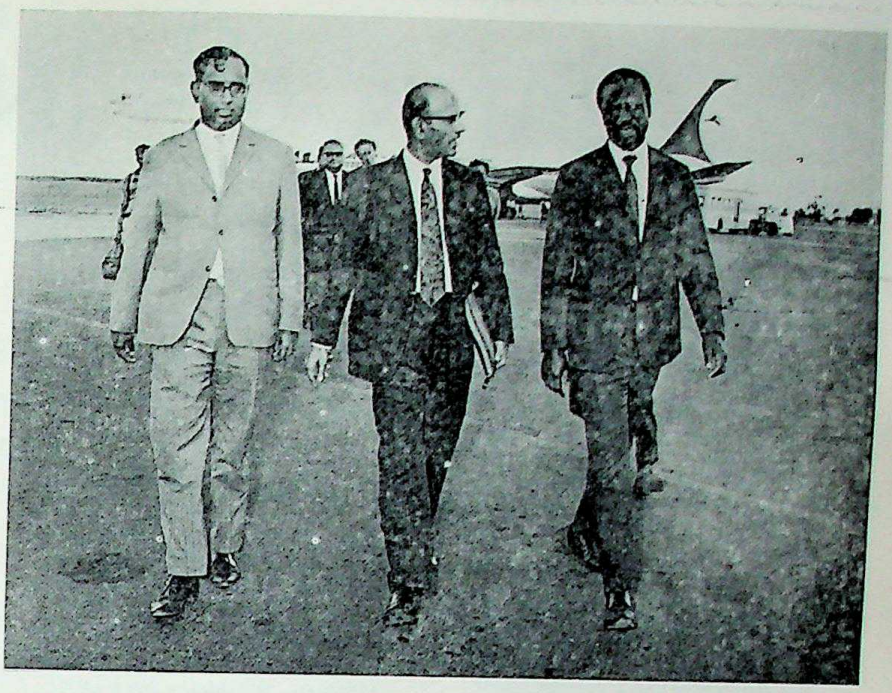
"Only two mistakes"

harya Vinoba Bhave today said d made two mistakes in his life —o e was to go to school and the other was learning to read and write.

In a humour-packed address to the delegates of the all-India national educational conference, he said he would not repeat these mistakes if he was forced by God to take rebirth.

The Acharya made this observation while pleading for making education free from governmental control and and pointing out the futility of the regimental education.

About his academic qualifications, he had told a questioner that he had studied up to "fratric" (one who has studied up to first year after matric).



India's new High Commissioner for Kenya, Mr K. C. Nair, is seen here arriving in Nairobi where he was greeted by a Kenya Government Protocol officer (right) and First Secretary of the Indian Commission, Mr B. Iyer.

Prime Minister Indira Gandhi at the AICC session in Gandhinagar is flanked by Congress President Shankar Dayal Sharma (left) and Planning Minister D. P. Dhar (right).

'Indira Giri,' Capital of Arunachal

The capital of Arnunachal Pradesh will be named "Indira Giri," according to a unanimous decision of the Union territory's Pradesh Council at its first session.

The capital will be located in the Bandardeva-Tar Jili complex in the foothills of Subansiri district.

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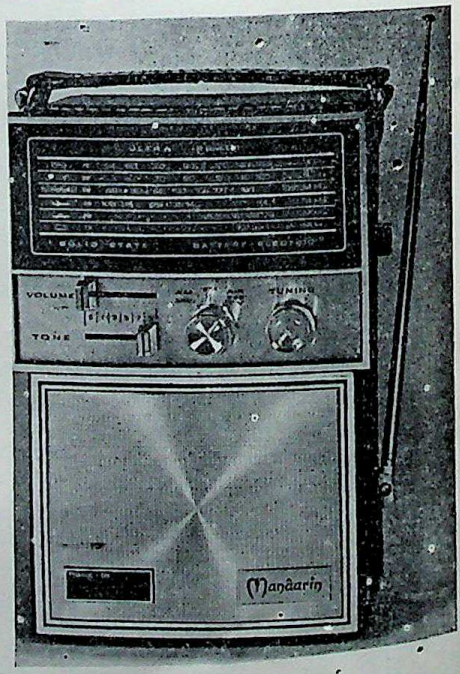

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Newsletter from South India

The CIA and the KGB

Political pandits forecast that the is not far off when the political geographical map of South India be redrawn. The political sphere in the South is at a boil- point. The lid of the pot is not open so that the turmoil could measured exactly. All the same rumblings are heard by those who keen ears.

Recently a serious issue was made the CIA. External Affairs Minis- Swaran Singh lodged a personal est with the US government. Prime Minister Indira Gandhi taken the issue to the streets and e public. Time in and time she has been warning her party ers in particular and the people neral about the CIA.

the CIA so outgrown overnight cannot be contained through matic channels and administra- action? Certainly not. It has there for long. And it is very there now. Then why this sud- outburst and vehement protests?

e answer is simple: The CIA has noeuvred the KGB (its Russian terpart). But in what way?

any keen observer of Indian cal scene it is clear that the CIA he KGB have their roots and ngs in the ruling Congress it- The liberals in the ruling ess have gracefully and un- edly accepted the leadership of Indira Gandhi when she was leader of the party. Had it eft at that perhaps there could been no challenge to Mrs Indira i's leadership. But the KGB, has so far played its cards close chest with its invisible hand, w come out openly and over- its hand.

resulted in the purging of some reactionary" Chief Ministers. further planned to drop those Cabinet Ministers who could ve "political and ideological" r to the Prime Minister which heduled to be implemented in nber last. But by that time berals realized their folly and d themselves. That was why the much-talked-of major Cabinet re-shuffle had not come off. Then started the movement in the States for the change of leadership, especially in those States where the "right reactionary" Chief Ministers were replaced and "young, dynamic and ideologically" committed people were imposed from above. It is in this context that the political scene in South India is to be viewed.

ANDHRA PRADESH

About Mulki Rules

Ever since Mr P. V. Narasimha Rao has taken over the Chief Ministership the second time he is uneasy in his seat. He has realized that his party is not with him, much less its respect. Meanwhile the news has leaked out that he does not enjoy

by

K. R. Seshagiri Rao

the confidence of his own Cabinet colleagues that count. Taking this as a cue some "dissatisfied' ' Congressmen made a half-hearted attempt to challenge his leadership. However, they could not exploit the land ceiling issue to the extent they wanted to for two reasons: First, it was such an economic issue that it aligned the land ceiling measures. Without popular sympathy they could not take the risk of exposing themselves. Second, they were still under the delusion that "Indira wave" would sweep them off their feet if they dare oppose the nominee of the party "High Command."

At this juncture came the issue of Mulki Rules. This is an emotional issue and literally two-thirds of the Telugu-speaking people would wholeheartedly support those who oppose the Mulki Rules. It would be unfair to say that this issue has become handy to the "dissatisfied" Congressmen. Every Congressman from the Circars and Rayalaseema regions (which are referred to as Andra region vis-a-vis Andhra Pradesh and Telengana) whether he is "satisfied" or "dissatisfied" (of course, no doubt, the large majority of them are dissatisfied) has to bow to the wishes of the people and oppose the continuance of the Mulki Rules. Therefore, this issue has swelled the ranks of "dissatisfied" Congressmen and ranged the masses behind them.

It is in this background that the political turmoil in Andhra Pradesh is to be viewed. The leaders of the Andhra region are girding up their loins to fight the battle to the finish. In the process if the State is bifurcated they could not care less. In fact, they may welcome it, for it means automatic termination of the present leadership. This is a morale booster to their fighting spirit.

P. V. Narasimha Rao

Uneasy in his seat.

On the Telengana side, the aim is the same and also for the same reasons. The Telegana people have a feeling that their region is backward and they should have some safeguards to better their lost. This has become handy to the leaders of the erstwhile separatist Telengana Praja Samithi. They, too, could not reconcile to the present leadership. In the battle, for which they are preparing, they will be only gainers and not losers.

If the Mulki Rules are accepted by the leaders of the Andhra Region they will have safeguarded the interests of the Telengana people. If they lose they can blame and discredit the present leadership and thus try, in cooperation with the Andhra leaders, to replace the leadership. If the State is disintegrated, still they gain in that the present leadership will come to an automatic end and there will be no problem of safeguards. It is because of this certain advantage that the hardliners of the Telengana leaders are asking for the perpetuation of the Mulki Rules.

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There is a third group on both sides which wants an integrated State and some safeguards to Telengana (status ante the Supreme Court judgement on the Mulki Rules) but change in leadership. If worse comes to worst, the Andhra leaders may subscribe to this view and work in unison with them to replace the present leadership. Ultimately the hard-liners from Telengana may also join the above ranks for their objectives will be met halfway. In other words, all forces are aligned against the present leadership.

Chief Minister P. V. Narasimha Rao had sensed these trends as long back as July this year and let out a bulletin that he intended reshuffling his Cabinet by inducting into it those who were "ideologically" committed to the Congress policy of democratic socialism. But the "dissatisfied" leaders, pastmasters as they are at political manoeuvring, realized the danger ahead and succeeded in sabotaging the "Kamaraj Plan" while in embrio.

It is in this context that Mr Y. B. Chavan undertook a mission to Hyderabad as a personal emissary of the Prime Minister to "solve" the "Mulki Problem." But, why Mr Chavan and not Mr Uma Shankar Dixit? It is a master strategy of Mrs Indira Gandhi to convince the Andhra leaders that she is genuinely interested in solving the problem. If Mr Dixit had been sent, perhaps the Andhra leaders might have thought that it was another effort on the part of the "High Command" to entrench Mr P. V. Narasimha Rao in power for eternity. But this strategy did not work, for the game was up. The slogan now is either "Separate Andhra" or "No Mulki Rules."

KERALA

In the Kerala political scene there are no apparent ripples. But Mr Namboodiripad is not the man to take things as they are. He is for the time being lying low, marking time. He is expected to come out with a new and fresh strategy after the meeting of the Central Committee of his party which is now in session.

In view of the trends in the ruling Congress in the neighbouring States, the affairs of the Congress in Kerala are none too happy. With the recent criticism of the Right Communists by Mrs Indira Gandhi, the Congress-Communist coalition in the State is an uneasy one. Only because they have no alternative they are pulling on together.

The recent agitation by the managements of the private colleges has made some dents in the coalition. This has been further widened with the agrarian unrest in Kuttanad.

E. M. S. Namboodiripad

E. M. S. marking time

However, there may not be any visible cracks in the coalition in the near future, so long the Right Communists are surviving at the mercy of the ruling Congress. Now it is the other way round. Because of its waning influence all over the country, the Congress cannot continue its big brother attitude. This resulted in both acting as equals. Otherwise, the Right Communists might have gone the same way as the DMK in Tamil Nadu. Thus, circumstances helped them some more time to breathe.

MYSORE

As Mr Hanumanthayya is not in the news these days, it is not known how far he is earnest in "cleansing" the Congress. But, all the same, Congress is being "cleansed" in Mysore. The Mandla Parliamentary bye-election proves this.

In the recent bye-elections in one Assembly constituency and the Mandla Parliamentary constituency the Congress fared badly—in fact very badly. It had surrendered its Assembly constituency to the Congress (O) and scraped through in the parliamentary constituency with a margin of about 20,000 votes as against 160,000 in the 1971 mid-term poll.

It is in this context that political pandits are calculating the future trends. In this connection, they are recalling the bye-election in the Ahmedabad parliamentary constituency. There, too, the Congress had surrendered the seat to an independent supported by opposition parties. The reverses in Mysore and Ahmedabad came in quick succession. And in both States only the "ideologically" committed people were inducted into the office of Chief Minister by the party High Command.

Observers are attaching much significance to the Ahmedabad bye-election. The candidate selected to contest the seat is again an "ideologically" committed man, imposed by the High Command against the recommendation of the local leadership. This election reverse was in spite of the fact that, contrary to her self-imposed convention, Mrs Indira Gandhi addressed quite a few meetings in the Ahmedabad constituency. This is being explained away by saying that since Mrs Indira Gandhi was present in Ahmedabad in connection with the AICC meetings she, as was usual with her, addressed pubilc meetings on broad national and international subjects without canvassing votes for the Congress Candidate. But observers assert that, nevertheless, Mrs Gandhi did address public meetings at the time of bye-election in that constituency and the Congress candidate did get defeated, the significance of which could not be brushed away.

Hanumanthayya

No news man

It is again in this context that political observers are awaiting with interest the outcome of Cuttack bye-election where Mrs Nandini Satapathy, the Chief Minister of Orissa, is seeking election to the Assembly so that she can continue in the office. Shaken by the Mysore and Gujarat trends, the Congress is taking no chances with the Orissa bye-election because Mrs Nandini Saatpathi is also an "ideologically" committed Chief Minister inducted into that office by the party High Command. It may not be surprising if Mrs Indira Gandhi visits the constituency in the last minute.

TAMIL NADU

The political scene in Tamil Nadu is on a different plane, though it directly involves the ruling Congress. There the DMK is in de-drums. The DMK is divided both vertically and horizontally. Some village level units

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shifted their loyalty to the Anna DMK ...po sored by Mr M. G. Rama-...chandran. A minority of the top ...eadership is leaned towards MGR.

Immediately it may not spell danger ...o the DMK government but it has ...s lo g-range repercussio ns. The ...ssue taken up by MGR is an ...emotio al o e. It certainly damages ...the image of the DMK. The ruling ...Congress and the Right Communists

M. G. Ramachandran

Is he play acting?

...ave already come out of the coali...on with the DMK. Mr Kamaraj—...ongress (O) ...s already there wait...g for the opportunity to oust the ...MK from power Considering its ...ender majorities in the last elections, ...can be said with confidence that the ...MK cannot hope for another term ...office. But, does the present poli...polarization continue? Certain...not.

Mr Kamaraj was once the "king-...ker" of the South. Then he ...erged as the "king-maker" at the ...tional level. But, after the split in ...e Congress, his image was ob...ured. Now, again an opportunity ...s come to him to come to his ...rmer self. He is nobody's fool to ...ss the opportunity.

For the past two decades, especially ...er the DMK was emerged as a force ...be reckoned with, people of Tamil ...adu are bred on anti-north domina...n and regionalism. It was part of ...Kamaraj's strategy. Until re... people in the North used to ...k every body coming from the ...uth is a Madrasi, and Madras is ...th India. Having developed so ...ch love for their culture and hav...so much identified with a region, Tamilians are not going to allow the opportunity to slip out of their hands. They have realized in practice what it means to advocate regionalism and State autonomy. Therefore, they support any party that has State Autonomy as its plank.

It is in this context that Mr Kamaraj is going to play the crucial role. He has the hard core of voters with him. He is a practical man. He will add fuel to the fire to the extent that it weakens the DMK but not to the extent of allowing the ruling Congress to once again find roots in the soil of Tamil Nadu, much less allowing Mr C. Subrahmanyam to speak on behalf of Tamil Nadu. Split in the DMK implies the emergence of Mr Kamaraj as the leader of Tamil Nadu. MGR can enjoy hero worship but not leadership. He will be satisfied if Mr Karunanidhi is dethroned and Muttu manrams are dissolved. Therefore, MGR's crusade against DMK is helpful to Mr Kamaraj.

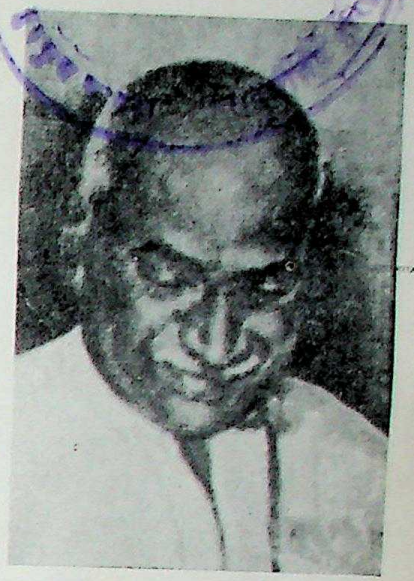
In this context what will be the role of the ruling Congress? Will it reconcile with the DMK? Even if that be the case, Mr Kamaraj does not lose anything for he has his following of hard core plus the split in the DMK. In fact, people may not like the marriage of convenience between ruling Congress and DMK and may rally themselves behind him.

In the alternative, will the ruling Congress align with Mr Kamaraj? This possibility cannot be ruled out. The recent eclipse of Mr Subrahmanyam at the Centre is an indicator of this. At the recent Ahmedabad AICC, Mr Subrahmanyam's economic thesis had been overruled by that of Mr D. P. Dhar, the Planning Minister. This, political observers say, is a part of Mrs Indira Gandhi's strategy to reconcile with Mr Kamaraj.

After having been so much humiliated, Mr Kamaraj is not the man to reconcile with Mrs Indira Gandhi in the limited area of Tamil Nadu politics. He wants an under-

M. Karunanidhi

Anna's shoes are oversize.



K. Kamraj

He is nobody's fool.

standing on the national plane. There are already people at every level in the ruling Congress, should an opportunity come, to challenge the leadership of Mrs Indira Gandhi. Therefore, Mrs Indira Gandhi has to either accept or refuse the package deal. Perhaps, she may be inclined to accept the package deal considering the decline in "Indira wave". Herein lies the crucial role of Mr Kamaraj in the coming months. Herein also lies the solution to the CIA vs. KGB tussle within the ruling Congress.

Healthy sex to counter wars

London, Wars were less likely when national leaders got plenty of sex, Dr William Bryan, head of the American Institute of Hypnosis, told a conference here on sex, religion and world peace.

He said the cruelty and violence of Hitler and Stalin were explained by their meagre sex lives. "Both men apparently went months at a time without sex. This decreased sexual expression left a large amount of sexual potential to be sublimated in a cruel and violent manner."

On the other hand the former U.S. President, John Kennedy, enjoyed a healthy sex life and was responsible for peaceful ideas and programmes, 42-year old Dr Bryan said.

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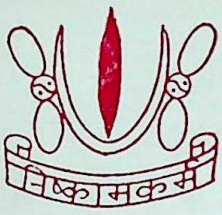

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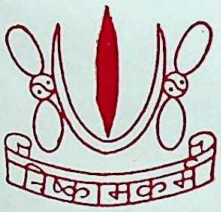

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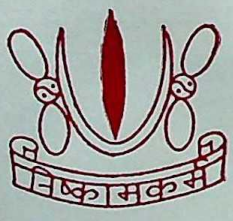

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